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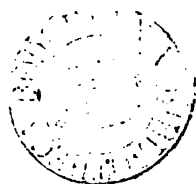
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$$\text{Soc.} \text{ Scot. } 4^{\circ} \frac{13}{32}.$$



To the godlie fathers and brethren convened
in this present general Assemblie at Brumtyland.
May. 1601. J. M. wisheth grace meritt
and peace from God through Jesu Christ wth the
spread of freedom uprightnes and faithfulness

LAUNGE maine charge a talking to be proposed at you at
the Assemblie (godlie fathers and deie bretheren)
and praye for me in this of Gods after a long and soare sickness,
I could not at last but overcome my mynd at you (Honor in Christ).
And first as touching the matter, Can it be possible God be made knowne
by a rare and singular grace as he willeth to bestow upon some
that and all of Gods grasse given him in proportion or rather for glorifying
of Christ king of kings in your remembrance of his Obedience and true religion
and next to give him to inspire against impiety, in wrong and all
unprofitable, to be in spirit of love and honest disposition of his soul.

The Epitaphes of a manie upright
and faithfull Master Thome Durie
minister of Montrose who died
the first of Maye 1600.

An Eldre brent for the exhortations of Thome Durie will that hardy
John Comrie sholdest from Christes flock be plucked and debared
N. A. in Montrose to heave him for flint, for griefe of his ten nightes,
The Comrie sholdest debare from Kirk 19th Christ for his long life.

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THE DIARY
OF
MR JAMES MELVILL.

1556—1601.



PRINTED AT EDINBURGH,
M.D.CCC.XXIX.



TO
SIR WALTER SCOTT, BART.

President,

AND THE MEMBERS OF THE
BANNATYNE CLUB,

THIS WORK IS PRESENTED

BY

VISCOUNT MELVILLE,
SIR WILLIAM ARBUTHNOT,
SIR HENRY JARDINE,
ROBERT DUNDAS,
COLIN MACKENZIE,
JOHN BORTHWICK.

EDINBURGH, JULY, 1829.

THE BANNATYNE CLUB.

M.DCCC.XXIX.

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PRESIDENT.]

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PREFATORY NOTICE.

MR JAMES MELVILL'S DIARY, comprehending the period from 1556 to 1601, has long been known as a work of authority and importance in the ecclesiastical and political affairs of Scotland : From it Mr David Calderwood enriched his History of the Church, and, latterly, Dr M'Crie his interesting Life of Mr Andrew Melvill. While it comprises the autobiography of a man, whose mild and conciliating disposition, yet honest and stedfast principles, rendered him peculiarly fit, amidst the violence of conflicting factions, to advocate and describe the interests of the Reformed Church of Scotland, it forms a faithful record of a momentous period in the ecclesiastical and civil polity of the nation,—interspersed with many valuable notices regarding the state of learning in our universities and schools, and the characters of the more eminent men in church and state, during the latter part of the sixteenth century.

Although this work may be more strictly denominated *Memoirs* than a *Diary*, the latter term has been assumed on account of its being the title under which it is most generally known, and also to avoid confounding it with SIR JAMES MELVILLE'S MEMOIRS.

The original Manuscript is preserved in the Library of the Faculty of Advocates, and consists of 371 folio pages, closely written in the author's hand,

in a small but distinct character, of which a fac-simile is prefixed. It would appear from the following notice, in an unknown hand, inserted in a copy in the possession of Adam Gibb Ellis, Esq., that the original MS. at one time belonged to Mr David Calderwood, who, it is well known, drew largely on its contents in compiling his History of the Church of Scotland. ‘The following, “At Anstruther,” &c. and “The “Historie of the Life of J. M.” were transcribed from an old MS. lent to me by S^r W^m Calderwood of Poltoun, one of the Judges in the Courts of Session and Justiciary, who had it among other papers that belonged to his grand-uncle, Mr David Calderwood, author of Altare Damascenum, History, &c.’

Sir William Calderwood was elevated to the bench in 1711, and having died in 1733, Mr Ellis’s copy must have been prepared between these periods; and as it bears internal evidence of having been transcribed from the Faculty MS., it would, therefore, appear that the “old MS.” alluded to in the above notice, is the one now in the Advocates’ Library—more particularly as there is no other copy of the Diary of an earlier date than the beginning of the eighteenth century. It is probable that Sir William Calderwood afterwards presented this MS. to the Faculty of Advocates, of whose body he was a distinguished member.

There is another transcript of the Diary in the Signet Library, apparently of the same age with Mr Ellis’s copy. Excepting these no other is known to exist; and in preparing this work for the press, both of them have been consulted; but, being inaccurately transcribed, they have not afforded much assistance in elucidating any ambiguous expression in the original. Mr Ellis’s MS. is contained, along with a copy of Mr John Maule’s HEAVEN NO HELL, OR DEATH NO DANGER, in a folio volume, which formerly belonged to the late Rev. Adam Gibb, and which bears the inscription, ‘James Erskine’s Book,’ on the inside of the board. The copy in the Signet Library, contained in a

small quarto volume, belonged to Mr Patrick Cuming, minister in Edinburgh, at the sale of whose books it was purchased by the late Mr George Paton, at whose death it was transferred to the Signet Library. From various corrections and interlineations in this copy in the well-known handwriting of Mr Robert Wodrow, it appears to have been at one time in his possession.

It may be observed that, throughout the following pages, the abbreviations of the MS. have been for the most part avoided ; while the orthography of the original has been scrupulously retained, even occasionally at the expense of perspicuity. In some instances, however, it was found necessary to depart from such strict accordance, where errors of a clerical nature occurred. Where these have been corrected, they will be found in a list of ALTERATIONS AND CORRECTIONS at the end of the book, from which the reader may judge of the propriety of the change from their original to their altered form.

MR JAMES MELVILL'S DIARY.

1556—1601.

**JAMES SMITHE, JHON DYKS, AND MR SWEIT,
STRANG EXERCEISES TO MY SPREIT ;
BALDOWY MILUIN-ANDRO'S FLIGHT
OF MYND AND BODIE MAR'D THE MIGHT.**

MR JAMES MELVILL'S DIARY.

AT Anstruther, the 10 of August, in the yeir of the last age 1600.

FORSAMIKLE as the corruption of man is readie not onlie vngratlie to forget the benefittes of God, bot also most sacrilegiuſlie to aſcrybe to thamſelues the praiſe of anie thing commendable and weill done, I haiff thought it maiſt neceſſar to inregiſtrat in this book the warks of God for the miniſterie of his worſchipe, and ſaluation of his peiple within this congregation of Kilrynnie, for amendiment of vnthankfulnes, and remembring and ſteiring vpe the hartes of all the members thair of to acknowlage fra tyme to tyme the graitnes of his cair, loue, guidnes and grace ; and that all thanks and praiſe may be giſſen to his Ma^{ty}, all hail and alleanerlie.

In the yeir 1583, Mr Wilyeam Clark of maiſt happie memorie for godlines, weſdome, and loue of his flok, departed this lyff, leaving four congregations wharof he haid the charge, deſtitut of miniſterie, v^t. Abercrombie, Pittenweim, Anſtruther, and Kilrynnie, whaſe deſolat miſerie was the mair, that it fell in the yeirs of feirfull plagues and confuſion bathe vpon the kirk and comounweill ; to wit, the yeirs fourſcore four, and fourſcore fyve yeirs, in the quhilk vnhappie tyme Biſhop Adamſone of St Andros, tyrannizing in the kirk, obtrudit to thame ane of whome they lyked nathing, whaſe name I ſpair, for the maiſt part, be occaſion wharof thair enterit in verie grait diſſentioun in thair bowelles, quhilk vexed tham with anguiſh of mynd, grait peanes and expences during the ſaid twa yeirs, and mikle of the fourſcore ſax alſo.

To the remead and compoſing wharof ſupplicationes war gevin in to the preſbyterie of St Andros, of the mercie of God newlie erected and reſtored againe, whilk directed commiſſionars at dyvers tymes to viſit the eſteat of theſe kirks, and travell to draw the peiples harts togidder in ane, and aggrie vpon a paſtor. Amangs the quhilk commiſſionars was James Meluill, ane of the maiſters of the Collage of Theologie, whaſe doctrine and dealling when they

haid hard and war acquainted withe, they condifendit all in ane to craue at the presbyterie that his peanes might be imployed and continowed with thame, nocht onlie for compofing of thair controuerfies, and reconceiling tham in Chryft, bot alfo for vndertaking of a pastorall charge amangs tham. So the faid Mr James being ernestlie delt withall, bathe be the presbyterie and the congregatiounes, yeildit to the calling of God and his kirk, and enterit in the fimmar feafone, in the monethe of July 1586, to teatche at the kirk of Anstruther, fituat in the middes of the faids congregatiounes.

It pleafit the Lord of the herveft to blifs his travelles, fa that all debates and controuerfies amangs the congregatiounes, and within the bowelles of euerie ane of thame (quhilk war bothe grait and in number,) being takin vpe and removit, with grait ioy and comfort the communioun was miniftrat in the kirks of Anstruther and Kilrynnie in the Spring tyme of the yeir 1587.

Therefter finding the four congregationes a burding intolerable and importable with a guid conscience, whowbeit the faid Mr James haid brought with him at the beginning a fellow laborar, v^r. Mr Robert Dury, yit nather could the faid Mr Robert be provydit of a ftipend, nather could they find thamelues able to difcharge fo grait a cair of faulls; therfor, the faid Mr James fett himfelf cairfullie for the separating and feuerall planting of the faid congregatiounes, refoluing to tak himfelf to Kilrynnie alean; and delt with Pittenweim, and caufit thame prepeare ane auditorie and kirk within thair awin town, in the quhilk he teached to theme bathe on the Sabathe and ouk dayes, nocht intermitting his ordinarie doctrines in the vther kirks, vntill Pittenweim was prouydit and planted with a minifter of thair awin, and that without hurt or impearing of the ftipend of the kirk of Anstruther Wafter; the quhilk be grait fafherie and trauell at the Plat, and dyvers actiones of pley befor the Lords of Seffioun and Exchacker, be the speciall bleffing of God he haid augmented from fourfcore pounds to a hunder lib. and thrie chalders victuall, with gleib and manfe recouered and repared. And fa Pittenweim being planted with Mr Nicol Dalglifh, the faid Mr James quyttes and refignes the faid new purchayft ftipend, with the kirk of Anstruther, gleib, and manfe, to his fellow-laborar Mr Robert Dury, and freithing himfelf of the charge bathe of Anstruther and Pittenweim, with all the ftipend and commodities thair of, whowbeit difponit to him ftedefaftlie vnder the Kings priuie feall, and tuik him to the kirk of Kilrynnie alloanerlie.

1589.—For foone therefter the parochinars of Abercrombie aggreit with Mr Alexander Forfythe, and cravit of me their vicarage, with faxtein pounds money

peyit out of thair teind scheaves, quhilk I haid also disponit to me for my lyff-tyme, bot I quyt all in lyk maner, and incontinent efter admiffion of the said Mr Alexander to that minifterie, delyverit him my pices and rights of vicarage and ftipend, togidder with the burding of the said peiple and congregation.

Now in this mean tyme, the ftipend of Kilrynnie was but fourfcore lib. but ather gleib or manfe, but God moved the peiples hartes to haue a cear of me, and mak me fufficient securitie of four hounder markes in ftipend; the town of Anfruther Eifter bund for the twa part, and the gentlemen to Landwart for the thrice, and fordar oblefit thamfelues to big me a hous vpon a piece of ground, quhilk the Lard of Anfruther gaiff frielie for that effect. This was vndertakin and begoun at Witfunday in an. 1590, bot wald neuer haiff bein perfyted, giff the bountifull hand of my God haid nocht maid me to tak the wark in hand myfelff, and furnifhed ftranglie to my confideratioun all things neidfull, fa that neuer ouk paft bot all fort of workmen was weill peyit, never a dayes intermiffion fra the beginning to the compleitting of it, and never a foar fingar during the haill labour. In Junie begoun, and in the monethe of Merch efter, I was refident therin. It exceides in expences the foun of thrie thowfand and fyve hounder marks, and of all I haid nought of the paroche, bot about a thrie thowfand fheads of fteanes, and fourtein or fyftein chalder of lyme; the ftanes from the town, and lyme from the landwart, fkarflic the half of the materiales, lyme and ftean, and thairfor iuftlie I may call it a fpectacle of Gods liberalitie.

The hous being endit, and I refident thairin, I becam mikle in deat, and my familie thairwithall to increas; for bearing the burding wharof I fand my four hounder marks to com far fchort, ioyning thairwithall a grait part tharoff vnpleasendlie peyit, and out of tyme, quhilk did caft me in grait heavines and perplexitie, fa that I was mightelie tempted to haiff abandonet this minifterie of Kilrynnie, and yeildit to maift ernest callings in vther places; for Edinbrugh, Sterling, Dondie, and St Andros alfo, haid dyvers tymes ernestlie dealt with me. Yit finding my deir peiples hartes, thair obedience to my minifterie, and the wounderfull bleffing of God growing alwayes with me, I durft na wayes waver or mint away, bot ftand ftedefaft in that roum and ftation wher he haid placed me; and fa fand in notable experience the treuthe of Chryftes words, faying "Seik firft the kingdome of God and the righteoufnes tharof, and the reft falbe caftin in to yow." As to the grait glorie of his name I continow this narration.

For the sam yeir 1590, meining myself to the Plat, I gat fourscore pounds in augmentatioun, and the yeir following, maist easelie, by expectatioun, four chalders of victuall. Sa I fand be sure experience that it was guid to len and giff to God, and nocht stand for his honor to quyt whatfumeuir, for he wald repey twyse als guid, and nocht ly lang in na mans comoun. Whowbeit, alas! what can we giff him bot his awin. Bot behauld yit the gopine.

It pleased his grace indeid to twitche my conscience with a solist cear of my charge and flock, sa that whowbeit my distractions and occupations war in grait and maist weightie and necessar effeares of the kirk, yit his fear sufferit me nocht to leaue my peiple without daylie attendance and confort, and sa of unspeacable mercie and fawour the Lord steirit vpe a young man, indewing him with singular graces, and setting the cairfull affectioun of his hart to supplie my absence and weaknes, yea as a fathfull yok fellow to vndertak the halff of my burding, v^r. Mr Johne Doig, in whafe roun in the schole, the Lord send another youthe also of speciall godlines, and cair of Chrysts honor and of the weill bathe of young and auld. Thir twa, my happie halff marrow (of whome I man wryt to the glorie of God, as he is witnes I do in all this reherfall, that sche enir haid'als grait a cear of my calling as I haid myself, delyting aboue all things to fie the wark of God to grow and go fordwart, and esteiming that onlie rightlie and weill bestowit that was warit that way, neglecting and casting asyde the cair of prouision for hirself and childring, whowbeit now growing seiklie and impotent) hald a speciall cair of, and delyt into for the helpe of my charge bathe amangs the young and auld, and tharfor interteaned them in houshould; sa that the burding of houshoulding and deattes contracted in biging, with verie grait expences in the comoun effeares of the kirk, wherin almaist the halff of sum yeirs I was employed, maid me aboue fit æque at the yeirs end.

Bot my guid God and maister, whom I feruit, and whose turn and wark I haid in hand, prouydit ane vther helpe be a purpose, and in a maner, quhilk I could nocht haiff deuyfit nor luiked for; first, he moued the Lard of Anstruther to be willing to dispone and quyt the right of the teind fische to the parochie and toun, ane or bathe, for the soun of thre thousand marks, quhilk annes being bestowit, might purchas a stedfast stipend to thair minister for euer. Nixt, when bathe toun and parochie haid refusit the blok, it pleasit God to moue the Lard to offer it to myself a thousand marks better cheape, to be acquyrit to me and myne. And God also put in my hart to accept of the blok; bot nocht sacrilegiuslie to purchas a leiving to me and myne, of that

quhilk fuld fustein the ministerie of God's worſchipe and ſaluation of the peiple, but to acquyer it for the ſuſtentatioun of the miniſterie of the town of Anſtruther Efter. When we haid aggreit vpon the blok for twa thouſand mark, the ane halff to be peyit befor and at Mertimes in an. 1592, and the vther at Witſonday in an. 1593, I knew nocht whar nor whow to gett the ſoumes: I conveinit tharfor the haill Eldars of the parochie to brouche and land within the ſeſſioun-hous in the kirk, and thair I maid them this offer; to be content with my preſent leiving, and let the revenew of the teind fiſches be taken vpe yeirlie till twa thouſand marks and the profit war peyit comptlie, and ther-eſtir to quyt them thair augmentation, and tak me to my aſſignation and theſe fiſches, to liue vpon and fustein a fellow-labourar with me, quhilk might be thereafter a conſtant prouiſion for thair miniſterie in all tyme to come. Manie ſhew guid will to the mater, when they ſaw that I was na way ſeiking my awin commoditie, bot the weill and prouiſion of thair miniſterie; bot in end and effect, as it feares with comoun turnes, when it cam to the preparing and deburſing of ſoumes it ſealled. And then giff it haid nocht pleaſit God to moue the hart of a ſpeciall freind of myne (to whom I was regrating the mater, and to whome, in that ceas, the miniſterie of Kilrynnie is mair behauldin nor to all the parochie and parochinars) to get me the ſoum I ſould delyver at the firſt term, I wald haiff bein forcit to quait the blok againe, and left the purchas of the ſpeciall moyen and prouiſion of this miniſterie, quhilk now, of the ſpeciall gift and providence of God, is acquired vnto it.

Now the firſt termes ſoum being delyverit, and the Lardes right put in my hand, it could haiff avealit the miniſterie nathing, vnles I haid the tytle of the vicarage, quhilk was in Jhone Anſtruthers poſſeſſioun, with whome it beho-ued me to blok of new againe for his diſmiſſioun, the quhilk I did, and contented him with thrie hounder marks and reſeruatioun of the dewtie of the Siluerdyk. Sa yit I haid threttein hounder marks to delyver and purchas, for the quhilk I meined myſelf againe to my ſeſſioun, and was compellit in end to ſell tham my augmentatioun, quhilk they war bund to pey me yeirlie, to thair grait eafe and my grait hurt, (war nocht thair eafe culd nocht be my hurt, whafe eafe and weillfear in God was all my cair and reſpect in the mater;) for hai-ffand the town of Anſtruther bund be ſufficient contract in wrait to me, for twa hounder marks yeirlie, during my miniſterie, and the gentlemen to land-wart for a hounder, I quat tham bathe for thrie yeirs dewtie, v^r. nyne hounder marks, wharas ſen ſyne I might haiff gottin of tham twyſe ſamikle, and my right ſtanding to the fore. The quhilk I wald nocht ſa particularlie

sett down, war not sum, forgetting themselues and the grait benefit of God, hes alleagit that they deburfit soumes for acquyring of the teind fisches to the minifterie, quhilk is far from the treuthe; for indeid, giff God haid nocht done that turn without thair soumes or cair, thair haid skarllie bein a minifterie in Kilrynnie this day. And this I wryt nocht to impear the praise of guid men in the paroche, wharof I thank God thair is a guid number, and als weill affected as in the land agean, bot to repress the vnwarrie ingratitud of sum that confiders nocht the bountifull guidnes of God in the planting and preferuation of thair minifterie.

Bot to return to the narration.—With this nyne houndrethe marks, and four hounder of my brethir sonnes gear, I satiffait the next termes soun, and enterit be presentation, collation, and institution of the vicarage, as actuall minister in possession of the said teind fisches, and na way be the tytle recevit fra the Lard as Taxman, to mak it cleir and sure that I fought the prouision of the minifterie, and nocht a leiving to me and myne. Quhilk I sett down partlie to stope the mouthes of calumniators, giving out my doing as a conquaist of the kirk gear to me and myne; partlie to resolue my warldlie frindes, who thinks I wald never be sa daft as to tak on soumes sa grait to acqyre and bring hame to the kirk hir teinds againe; bot it is not the warlde, bot my God whome I feik to please, and I thank his bontè continualie, hes in sa doing fund mair of the warlde, nor sic as hes done vtherwayes, or euer I fought or luiked for. The haill expences of the proces and pices of the tytle lyand in a sene-rall buft be themselues in my lettron, I estimat to a houndrethe marks, sa in deburfit money the haill is to me four-and-twentie houndrethe marks.

The quhilk soun, by the speciall blessing of God, in the fischings I might haiff easelie vtreade sen my first possiessoun, giff the burding of my forsaidis fellow-laborar and scholmaister haid nocht lyen vpon me, the grait expences of the comoun effeares of the kirk, and the lang and heaue distres of my wyff. Now this my frind wald ask, What I haiff for my releiff of sic soumes? I answer the fawour and prouidence of my guid God. For giff God spear my dayes with rest in his kirk, I hope he sall vtreade all my deattes, that it may be left frie to the intrant. Giff nocht, and the intrant be worthie of the roum of this minifterie, God and his conscince will moue him to pay the deat resting. Giff he will nocht, the greiff and los will be graitter to haiff sic a man in that roum, nor of myne to pay my deattes, whowbeit they sell the books and pleneshing for that effect. As for the bernies, giff they lern to be Gods seruants and bernies, he will provyde for them as he hes done for me: giff nocht (as God for-

bid) they ar mair wordie to beg nor to bruik (Nehem. v. ver. 4.) For my reward at the hands of God, the Lord of his infinit mercie and grace friethe me from the iust desert of my vyle finnes, for the merit of the deathe and pretius blood of his Sone my Sauour, the Lord Jesus Chryft, wha is God over all, bleffit for euer. For when all is done, as he and my conscience beares witnes against me, a maist wretched, vyle, vnworthie fervand in his fight, vnles he behauld me in his Chryft, whas I am, and nocht my awin. And far be it fra me to glore in anie thing bot his cros, wharby, wald to God, this warld war fullie crucified to me, and I to it.

As for the town and paroche, the benefit indeed is thairs, let them tharfor, as I hope they will, confidder thair dewtie in conscience befor thair God, to whome, for thair ministerie, I am fuir they ar mair addettit nor anie paroche I know, the Lord mak them to acknowlage it and be thankfull. This onlie I befeik them for the mercies of Chryft, let never that be takin away or abusit from the right use quhilk God hes annes applyed it vnto, sa far as may ly in thame, as they loue the honour of God, and his worschipe to stand in the middes of tham, ioynit with the saluation of thair faulles. And namlie I man erneshtlie admonishe the hous of Anstruther never to mein to acclame againe the tittle or possession of thay teinds, whowbeit they might find a corrupt and sacrilegius periured persone to put in the roum, be whome they might gett a new sett and possession of thay teind fisches; for I pronounce heir a curs and maledictioun from God vpon whoseuer fall intermet and draw away the commodities tharof from the right vse of susteining of the ministerie of Gods worschipe, and of the saluatioun of Gods peuples faulles within the town of Anstruther, and congregation of Kilrynnie. And God forbid that euer that hous should bring on it the feirfull effect of this curs, quhilk of dewtie I man loue best of anie hous in the Land.

In the yeir 1598, I cawfit print my Catechisme for the profit of my peiple, and bestowit tharvpon fyve hounder marks, quhilk God moued the hart of a maist godlie and lowing frind to frilie offer to me in len for that effect. Of this I remean addettit, bot could never, to my knowlage, attein to a hounder marks again for the buiks.

THE HISTORIE OF THE LYFF OF J. M.

Thow does manie things, O Jehoua, my God. Thy merveals and thoughts toward us cannot ordourlie be recompted before this; giff I wald set me to schaw and speak tham out, they ar mo in number than I can rehearse.—

PSALME XL. VERSE 6.

I will sing the mercies of the Lord for euer: with my mouthe will I declare thy treuthe from generation to generation.—PSALME LXXXIX.

Thow art my hope, Lord Jehoua; my confidence fra my bernhead.

I lean vpon this from the wombe; from my mothers bowels thou cacht me; in this fall my praise be continualie.

Let my mouthe be filled with thy laude, even all the day with thy glorie.

Cast mie nocht away in my auld age; when my strainthe fealls me, leaue mie nocht.—PSALME XCI. VERSES 5, 6, 8, 9.

O whow deir ar thy thoughts towards mie, O strong God! whow grait is the soun therof!

I wald recount tham, bot they are ma then the sand: I wake that I may bie yit withe this.—PSALME CXXXIX. VERSES 17, 18.

I KNAWE a man in Chryft, brought from the wombe of his mother be God, the 25 day of the monethe July (dedicat of auld to S. James the Apostle and Martyr) in the yeir of our Lord 1556;* wha, for thankfulnes of hart to the praise and honour of his gratius God and deir father in Chryft, and for edification and comfort of his childring, and sic as fall reid the saming heirefter, is movit to sett down in monument of wryt the benefits of God bestowit on him sen his first conception and day of his birthe foremarked, sa far, at leift, as his weak vnderstanding and freall memorie in maters that ar esteimed of importance can conceaue and recompt. Whowbeit, as I haiff professed, in the words of the Psalme with Daud, that the smallest of his vnknawin benefits passes the graitest reatche of my apprehension and vtterance.

And first, God wald haiff me begottin of godlie, fathfull, and honest parents, bathe lightned with the light of the gospell at the first dawning of the day tharof within Scotland, knawing and beleving that Couenant of Grace, and sa the seid of the fathfull, expresse mentioned in that covenant, quhilk assures

* My vnckle, Mr Andro, hauids that I was born in an. 1557.

mie of the benefit tharof, yea of that root and wealfpring of all his benefites, my eternall election in his Chryft befor the foundation of the world. Theſe parents be name war Richard Melvill of Baldowy, and Iſobell Scrymgeour, fiſtar to the Lard of Glaſwell for the tyme. My ſaid father, brought vpe in letters from his youthe, and gentlemanie effeares till he was paſt twentie yeirs of age, thereafter chofine Pædagog to James Erſkine appeirand of Donne, he paſt with him to Germanie, whar he remeaned at the ſtudie of letters, namlie, Theologie, firſt with Doctor Macabeus, in Denmark, and thereafter a heirar of Philip Melancton in Wittenberg, be the ſpace of twa yeirs. Of the grait mercie of God haiffing the happe of ſic maiſters as war the graitteſt lights of that age within the countrey in the toun of Montroſe, and companie of that Lard of Donne,* and the maiſt godlie, lerned, and noble Scots martyre Mr George Wyſhart, and theſe nominat in Germanie. And the Lord bleſſing the ſeid ſawin be tham in his hart, at laſt, ſoone efter the firſt reformation of religion, thruſt him out into his herveſt, and placed him miniſter of his evangell at the kirk of Mariton, a myle from Montroſe, harde adiaſcent to his awin houſe and roum of Beldowy, in the quhilk he continowed fathfullie vnto his lyffes end. He died the 53 yeir of his age, in the moneth of Junie, an. 1575, in a Icterik fewar, maiſt godlie; for efter manie moſt comfortable exhortationes maid to the noble and gentlemen of the cowntrey, wha all reſorted to viſit him during his diſtres, and to his breither and frinds wha remeaned about him, about the verie houre of his deathe, he cauſed reid to him the 8 chap. of the Epiſtle to the Romans, and immediatlíe efter his brother, Mr James, miniſter of Arbrothe, aſking him what he was doing; lifting vpe eies and hands toward hevin, with reaſonable might of voice he anſwerit, "I am glorifeing God for the light of his goſpell, and reſting in aſſurance of his ſweít promiſes of lyff maid vnto mie in my Sauiour, the Lord Jeſus Chryſt;" and na ma intelligible words thereafter. He was a man of rare weſdome, iudgment and diſcretion, and therfor mikle imployed in the tryſts and effeares of the noble and gentlemen of the countrey, quhilk diſtracted him fra his calling, hinderit his vertew and ſhortened his lyff. The recompence quhilk he had, was eſtimation and affection of all. Ther was nane of his rank, and verie few aboue it, that was ſa honored and loued as he, quhilk kythed ſpecialie at his buríall, and hes bein often tauld me be men of all degries ſen ſyne.

My mother died about a thrie quarters, or at leaſt within a yeir, efter I was

* Jhone Arefkin of Dun, ſuperintendent of Angus and Mernes.

born, a woman exceidinglie belouit of hir husbands frinds and nibours. I haiff diuers tymes hard when my father breither Roger, Jhone, Mr James and Robert, could nocht satisfie thamselues in comending hir godlines, honestie, vertew and affection toward thame. And I haiff often hard Mr Andro say, that he being a bern verie seiklie, was maist lowinglie and tenderlie treated and cared for be hir, embrasing him and kissing him oftentimes with these words, " God giff me an vther lad lyk thie, and syne tak me to his rest." Now sche haid haid twa laddies befor me, wharof the eldest was dead, and betwix him and the second, sche bure thrie lasses, sa in end God granted hir desyre, and gaiff hir an wha wald to God he war als lyk to Mr Andro in gifts of mynd as he is thought to be in proportion of bodie and lineaments of face, for ther is nane, that is nocht vtherwayes particularlie informed, bot taks me for Mr Andros brother.

The nixt benefit is of my education till I cam to the age of a man, and entered in my calling, wharin als manie moments, als manie benefits ; bot the maist remarkable to my iudgment and memorie I will record. And first in generall to the praise of my heavinlie parent, I man confes with Dauid, " My mother has now left mie, bot Jehoua hes receaut mie," and with Esai, " The mother hes forgot the fruit of hir wombe, bot the Lord hes rememberit me alwayes." I haid an evill inclyned woman to my nuris ; therefter speaned and put in a cottar hous, and about four or fyve yeir auld brought hame to a step-mother ; yit a verie honest burges of Montros,* hes oft tauld me, that my father wald ley me down on my bak, pleying with mie, and lauche at me becaus I could nocht rys, I was sa fatt ; and wald ask mie what ealed mie ; I wald answer, " I am sa fatt I may nocht geang." And trewlie sen my remembrance, I cam never to the place, bot God moued sum an with a motherlie affection towards me. About the fyft yeir of my age, the Grate Buik was put in my hand, and when I was seavine, lytle therof haid I lernit at hame ; therfor my father put my eldest and onlie brother Dauid, about a yeir and a halff in age aboue me, and me togidder to a kinsman and brother in the ministerie of his to scholl, a guid, lerned, kynd man, whome for thankfulnes I name Mr Wilyam Gray, minister at Logie, Montrose. He haid a sistar, a godlie and honest matron, rewlar of his hous, wha often rememberit me of my mother, and was a verie lowing mother to ws indeid. Ther was a guid number of gentle and honest mens berns of the cowntrey about, weill treaned vpe

* Robert Clark.

bathe in letters, godlines, and exerceise of honeft geams. Ther we lerned to reid the Catechifme, prayers, and fcripture, to rehers the catechifme and prayers par ceur, alfo nottes of Scripture efter the reiding therof; and ther firft I fand, (blyfed be my guid God for it) that fpirit of fanctification beginning to work fum motiones in my hart, even about the aught and nynt yeir of my age, to pray going to bed and ryfing, and being in the fields alan to fay ower the prayers I haid lernit with a fweit moving in my hart, and to abhore fwearing, and rebuk and complean vpon fic as I hard swear. Whervnto the exemple of that godlie matron, feiklie and giffen to reid and pray in hir bed, did mikle profit me, for I ley in hir chamber and hard hir exerceifes. We lerned ther the Rudiments of the Latin grammair, withe the vocables in Latin and Frenche, alfo divers fpeitches in Frenche, with the reiding and right pronounciation of that tounge. We proceidit fordar to the Etymologie of Lilius, and his Syntax, as alfo a lytle of the Syntax of Linacer; therwith was ioyned Hunters Nomenclatura, the Minora Colloquia of Erasmus, and fum of the Eclogs of Virgill and Epift. of Horace; alfo Cicero his epiftles ad Terentiam. He haid a verie guid and profitable form of refolving the authors, he teatched grammaticallie bathe according to the Etymologie and Syntax; bot as for me, the trewth was, my ingyne and memorie war guid aneuche, bot my iudgment and understanding war as yit fmored and dark, fa that the thing quhilk I gat was mair be rat ryme nor knowlage. Ther alfo we haid the aire guid, and fields rea-sonable fear; and be our maifter war teached to handle the bow for archerie, the glub for goff, the batons for fencing; alfo to rin, to loope, to fwoum, to warfell, to proue pratteiks, euerie ane haiffing his matche and andagonift, bathe in our leffons and play. A happie and golden tyme indeid, giff our negligence and vnthankfulnes haid nocht moued God to fchorten it, partlie be deceying of the number, quhilk caufed the maifter to weirie, and partlie be a peft quhilk the Lord, for finne and contempt of his gofpell, fend vpon Montrofe, diftant from Ouer Logie bot twa myles; fa that fcholl fkalld, and we war all fend for and brought hame. I was at that fcholl the fpace of almoft fyve yeirs, in the quhilk tyme, of publict news I remember I hard of the mariage of Hendrie and Marie King and Quein of Scots, Seingnour Dauies flachter, of the Kings murther at the Kirk of Field, of the Queins taking at Carbarri, and the Langfyd feild. Wherof reid Mr Bowchannan Cornicle, lib. 17, 18, 19.

Even at that tyme me thought the heiring of thefe things moued me, and ftak in my hart with fum ioy or forow, as I hard they might helpe or hender the relligion; namelie, I remember the order of the faft keipit in an. 1566;

the evill handling of the minifterie, be taking away of ther stipends, for Mr James Meluill, my vncl, and Mr James Balfour, his cufing-german, bathe minifters and ftipendles, with guid, godlie, and kynd Patrik Forbes of Cors. The Lord of Kinnaber, and the godlie and zealus gentlemen of the countrey, partlie for thair bernies caufe, and partlie for that notable inftument in the Kirk of Scotland, Jhone Erskine of Done, fuperintendent of Merns and Angus, his refidence in Logy at certean tymes, did oftentymes frequent our hous, and talk of fic maters. Also, I remember weill whow we paff to the head of the muir to fie the fyre of ioy burning vpon the ftiple head of Montrofe, at the day of the King's birthe. Thefe things I mark for the grait benefit of that place and companie, wherin the Lord wald haiff me treaned vpe in my firft and tender age.

Now, when my brother and I war come hame, our father examined ws, and was glad to fie that we haid profited reafonable: Neuertheles, the eftat of the countrey was fo vncertain and troublefome, the moyen he haid (wanting his awin ftipend, and helping diuerfe that wanted of his breithring) bot mean and fmall, and the occafione of fcholles nocht ferving, we remeaned a wintar at hame, rememberit of our buiks bot now and then, as our father haid leafer, quhilk was bot verie feindle. Yit the Lord fufferit nocht that tyme to be fruitles nather, bot I remember therin twa benefites; ane the reiding of the Storie of the Scripture that wintar, quhilk ftak in my mynd, and of Dauid Lindfayes book, quhilk my eldeft fiftar, Ifbell, wald reid and fing, namelie, concerning the letter iudgment, the peanes of Hell, and the ioyes of Heavin, wherbe fche wald caus me bathe to greit and be glad. I louit hir, therfor, exceiding deirlye, and fche me by the reft. Sche fchew me a day amangs vtheris, a ballet fett out in print againft minifters, that for want of ftipend left thair charge, beginning—

Who fo do put hand to the pleuche,
And therfra bakward goes;
The Scripture maks it plean aneuche—
My kingdom is nocht for thofe, &c.

With this fche burft furthe in teares, and fayes, “Alas! what will com of thir at that letter day? God keipe my father, and Mr James Meluill, and Mr James Balfour fra this.” And efter, cryes out the verfe of Dauid Lindfay:—

Alas! I trimble for to tell
The terrible torments of the Hell;
That peanfull pit who can deplore?
Quhilk fall indure for enermore.

With hir speitches and teares sche maid me to quak and chout bitterlie, quhilk left the deipest stampe of God's fear in my hart of anie thing that euer I haid hard befor. I was giffen to a bernlie evill and dangerus vse of pyking, the quhilk sche perceaving, of purpos gaiff me the credit of the key of hir kift, and haiffing sum small siluer in a lytle shottle, I tuk sum of it, thinking sche sould not haiff misset it. Bot be that occasion sche enterit sa vpon me with sa soar threatnings, and therwithall sa sweit and lowing admonition and exhortations, that I thank thie, my God, I absteinit from it all my dayes thereafter; and whereuer I was, giff I could haiff gotten anie thing to by, worthie of hir, I was accustomed to send it hir in taken of our affectioun, sa lang as sche leivit. This benefit I haid of God by hir meanes that wintar, for increas of his fear and honestie of lyff. The vther was for ciuill conversation and prudence. My father, that wintar, put in our hands Palingenius, wherin he deltyed mikle himself, inioyning to ws, at his rydings fra ham, to lern sa manie verses par ceur. Therby I lernit weill, and euer keipit in memorie, for daylie practise senfyne, these precepts for winning of hartes, concilliating of affectiones, and peaceable conversation, quhilk he hes in Cancro from these verses following to the end of the buik :—

Quicumque ergo cupit multum dum vivit amari,
Aut studeat delectare, aut prodesse, vel in se
Virtutes habeat, quas compelluntur et ipsi
Commendare mali, et quamvis odere, verentur, &c.

Onlie a thing in the end (quhilk, he wald nocht haiff ws to lern) for subtill revenge is nocht Christian, bot yit maist neidfull to be market, it is sa in vse in the world in this our age, and esteimed a mean point of prudence.

Nimirum magna est prudentia vincere blande:
Atque animi ad tempus pressum cœlare dolorem.

Machiauel himself could nocht haiff prescryvit it sa weill as I haiff knawin it practised in this countrey; and as yit it is working on: God mak ws simple as dowses, and wyse as serpents. I thank God fra my hart, that maid me to ken it fra my youthe to bewar of it, bot nocht to vse it, as I bles my Chryft I deteast all revenge as devillrie, and namelie serpentine.

About the spring tyme, my father resolued to keipe my eldar brother at hame withe him, to lern him housbandrie and experience of the warldlie lyff, now almost past from the age of bernheid; and to send me to the scholl againe

for a yeir or twa, that thereafter he might acquaint me also with housbandrie, and prepear for me a roun, and that becaus he nather saw the meanes to mak ws attain to sic lerning as we might liue vpon, nor when we haid gottin it, anie sure interteinment in the countrey for it. Sa I was put to the scholl of Montrose, finding, of God's guid providence, my auld mother Mariorie Gray, wha parting from hir brother at his mariage, haid takin vpe hous and scholl for lassies in Montrose; to hir I was welcome againe as hir awin sone. The maister of the scholl, a lerned, honest, kynd man, whom also for thankfulnes I name, Mr Andro Miln; * he was verie skilfull and diligent; the first yeir he caufit ws go throw the Rudiments againe, thereafter enter and pas throw the first part of Grammer of Sebastian, therwith we hard Phormio, hem Terentii, and war exerceisid in composition; efter that entered to the second part, and hard therwith the Georgics of Wirgill, and dyvers vther things. I never gat a strak of his hand, whowbeit I committed twa lound faultes, as it war with fyre and sword: Haiffing the candle in my hand on a wintar night, before sax hours, in the scholl sitting in the clafs, bernlie and negligentlie pleying with the beut, it kendlit sa on fyre, that we haid all ado to put it out with our feit. The vther was being molested by a condisciple, wha cutted the stringes of my pen and ink-horn with his pen-knyff, I minting with my pen-knyff to his legges to fley him, he feared, and lifting now a lag, now the vther, rasht on his lag vpon my knyff, and strak himselff a deiipe wound in the schin of the lag, quhilk was a quarter of a yeir in curing. In the tyme of the trying of this mater, he saw me sa humble, sa feard, sa greived, yeild sa manie teares, and by fasting and murning in the scholl all day, that he said he could not find in his hart to punishe me fordar. Bot my righteus God let me nocht slipe that fault, bot gaiff me a warning and remembrance what it was to be defyld with blude, whowbeit negligentlie; for within a schort space efter I haid caufit a cutlar, new com to the town, to polishe and scharpe the sam pen-knyff, and haid bought a pennie-wourthe of aples, and cutting and eating the sam in the Linkes, as I put the cheiue in [my] mouthe, I began to lope vpe vpon a litle sandie bray, haiffing the pen-knyff in my right hand, I fell and therwithe strak myselff, missing my wombe, an inche deiipe in the inwart syde of the left knie, even to the bean, wherby the æquitie of God's iudgment and my conscience strak me sa, that I was the mair war of knyffes all my dayes.

In Montrose was Mr Thomas Anderfone, minister, a man of mean gifts, bot

* Minister at Fedresio.

of fingular guid lyff; God moved him to mark me, and call me often to his chalmer to treat me, when he saw anie guid in me, and to instruct and admonish me vtherwayes; he desyrit me ever to rehearse a part of Calvin's Catechisme on the Sabothes at efternoone, because he hard the peiple lyked weill of the cleirnes of my voice and pronuncing with sum feilling; and therby God moued a godlie honest matron in the town to mak mikle of me therfor, and called me hir lytle sweit angle. The minister was able to teatche na offer but annes in the ouk; but haid a godlie honest man reidar,* wha read the Scripture distinctlie, and with a religi⁹ and deuot feilling, wherby I fand myselff mouit to giff guid eare and lern the Stories of Scripture, also to tak plesure in the Psalmes, quhilk he haid almost all by hart in prose. The Lard of Done, mentioned befor, dwelt oft in the town, and of his charitie interteined a blind man, wha haid a fingular guid voice, him he caufit the doctor of our scholl teatche the wholl Psalmes in miter, with the tones therof, and sing tham in the kirk; be heiring of whome I was sa delyted, that I lernit manie of the Psalmes and toones therof in miter, quhilk I haiff thought euer sen syne a grait bleffing and comfort. The exerceise of the ministerie was keipit ouklike then in Montrose, and thair assemblies ordinarlie, quhilk when I saw I was movit to lyk fellon weill of that calling, bot thought it a thing vnpossible that ever I could haiff the abilitie to stand vpe and speik when all helde thair tounge and luiked, and to continow speiking alean the space of an houre. Ther was also ther a post† that frequented Edinbruche, and brought ham Psalme buikes and ballates, namlie, of Robert Semples making, wherin I tuik pleasour, and lernit sum thing bathe of the esteat of the countrey, and of the misfours and cullors of Scottes ryme. He schew me first Wedderburn's Songs, wharof I lerned diueris par ceur with grait diuersitie of toones. He frequented our scholl, and of him also I lerned to vnderstand the Callender efter the comoun vse thairof. And, finalie, I receavit the communion of the bodie and blud of the Lord Jesus Chryst first at Montrose, with a graitter reuerence and sence in my faull then oft thereafter I could find, in the 13 yeir of my age; whar, coming from the table, a guid honest man, ane eldar of the kirk,‡ gaiff me an admonition concerning lightnes, wantonnes, and nocht takin tent to the preatching and word read, and prayers, quhilk remeaned with me ever sen syne; sa God maid everie persone, place, and action, to be my teachers: bot, alas! I vsed tham

* Jhone Beatie.
Mr Thomas Anderfone.

† Jhon Finheavin.

‡ Richart Anderfone, brother to the former

never sa fruitfullie as the guid occasiões servit, bot was caried away in vanitie of mynd with young and fullishe conceattes, quhilk is the heavie challange of my conscience. The tyme of my being in Montrose was about twa yeirs, during the quhilk the comoun newes that I hard was of the grait praifes of the government, and in end the heavie mean, and pitifull regrat, amangs men in all esteatts for the traiterus murther of James Erle of Murro, called the Guid Regent, anent the quhilk, fie the 19 book of the fornamed Cornicle.

1571.—The esteat of Montrose schol changit be occasion of the masters taking of him to the ministerie, I cam hame to Baldowry about the Lambes in an. 1571, the fourtein yeir of my age, now expyred, whar my father setts me about the herveft-labour, wherin I haid litle pleasour, for whowbeit I spendit nocht the tyme sa fructfullie as I might at scholl, yit I lyked the schollars lyff best; bot my father held ws in sic aw, that we durft nocht reasone with him, bot his will was neidfull obedience to ws. Sa to the glore of my God, I remember a certean day my father send me to the smiddy for dreffing of hewkes and sum yron instruments, the way lying hard by Mariekirk, wherin my father pretched, I begoude to weirie soar of my lyff, and as my coustome haid bein fra my bernheid to pray in my hart, and mein my esteat to my God; coming fornent the kirk, and luiking to it, the Lord steirit vpe an extraordinar motion in my hart, quhilk maid me atteans, being alean, to fall on gruiff to the ground, and pour out a schort and ernesst petition to God, that it wald pleas his guidnes to offer occasion to continow me at the scholles, and inclyne my father's hart till vse the saming, with promise and wow, that whateuer misfour of knowlage and letters he wold bestow on me, I sould, by his grace, imploy the saming for his glorie in the calling of the ministerie; and ryfing from the ground with ioy and grait contentment in hart, again fell downe and worfchipped, and sa past on and did the earand, retourning and praising my God, singing sum Psalmes. Within a few dayes thereafter, Mr James Meluill, my vncl, comes to Baldowry, and brings with him a godlie lernit man, named Mr Wilyeam Collace, wha was that sam yeir to tak vpe the clais as first regent of S. Leonard's Collage, within the Vniuersitie of St Andros; efter conference with whome that night, God moues my father's hart to resolue to send me that sam yeir to the Collage. Trew it was I was bot weaklie groundit in grammar, and young of yeirs, yit the lowingnes of the gentleman, and promise of the benefeit of a bursare's place, and of taking peanes on me, maid the mater to go fordwart; wherof, when I was informed be my said vncl, and haid sein and spoken a

lytle with the man, Rebecca was never blyther to go with the servant of Abraham, nor I was to go with him. And trewlie this finding of God at a neid, was the beginning of a ritche treassour of the pruiff of his providence, mercie and grace continowallie increaffing sen syne, that I wald nocht giff for ten thousand warlds.

Sa I cam to St Andros about the first of November in the forsaide yeir 1571, and enterit in the course of Philosophie, vnder the regenterie of the said Mr Wilyeam, wha haid the estimation of the maist solide and lernit in Aristotle's Philosophie. And first hard vnder him Cassander his Rhetorik; but at the beginning, nather being weill groundet in grammer, nor com to the yeirs of naturall iudgment and vnderstanding, I was cast in sic a greiff and dispear because I vnderstood nocht the regent's langage in teatching, that I did nothing bot hursted and grat at his lessones, and was of mynd to haiff gone ham agean, war nocht the luiffing cear of that man comforted me, and tuik me in his awin chalmer, causit me ly with himself, and euerie night teatched me in privat, till I was acquainted with the mater.* Then he gaiff ws a compend of his awin of Philosophi and the partes thair of, of Dialectik, of Definition, of Diuision, of Enunciation, and of a Syllogisme Enthymen, and Induction, &c., quhilk I thought I vnderstood better. About the quhilk tyme, my father coming to the town, begoude to examine me, and finding sum beginning was exceidinglie rejoyfit, and vttered sweittar affection to me then ever before; he interteined my regent verie hartlie in his ludging, and gaiff him grait thanks; he send me to him, efter he haid taken leiuie, with twa pieces of gold in a neapkin; bot the gentleman was sa honest and lowing, that he wald haiff non of his gold, but with austere countenance send me bak with it: Na, never wald receaue gold nor siluer all the tyme of my course. We enterit in the Organ of Aristotle's Logics that yeir, and lernit till the Demonstrations. He haid a lytle boy that seruit him in his chamber, called David Elifstone, wha, amange threttie and sax schollars in number, (sa manie war we in the class,) was the best. This boy he causit weat on me, and confer with me, whase ingyne and iudgment past me als far in the wholl course of philosophie, as the aigle the howlet. In the multiplication of Propositiones, Medalles, Couerfion of Syllogismes, Pons Afinorum, etc., he was als read as I was in telling an-and-threttie. This I mark for a speciall cause of thankfulness following.

Bot of all the benefites I haid that yeir was the coming of that maist nota-

* We hard the Oration pro rege Deistaro.

ble profet and apostle of our nation, Mr Jhone Knox to St Andros, wha, be the faction of the Quein occupeing the castell and town of Edinbruche, was compellit to remoue therfra with a number of the best, and chufit to com to St Andros. I hard him teatche ther the prophecie of Daniel that simmer and the wintar following. I haid my pen and my litle book, and tuk away sic things as I could comprehend. In the opening vpe of his text he was moderat the space of an halff houre; bot when he enterit to application, he maid me sa to grew and tremble, that I could nocht hald a pen to wryt. I hard him oftymes vtter these threatenings in the hicht of ther pryde, quhilk the eis of monie saw cleirlye brought to pass within few yeirs vpon the Captean of that Castle, the Hamiltones, and the Quein hirself. He ludgit down in the Abbay besyde our Collage, and our Primarius, Mr James Wilkie, our Regents, Mr Nicol Dalgleise, Mr Wilyeam Colace, and Mr Jhone Daudifone went in ordinarlye to his grace efter denner and supper. Our Regent taried all the vacans to heir him, whowbeit he haid vrgent effeares of his brother sonnes to handle, to whom he was tutor. Mr Knox wald sum tyme com in and repose him in our collage yeard, and call ws schollars vnto him and bleis ws, and exhort ws to knaw God and his wark in our contrey, and stand be the guid cause, to vse our tyme weill, and lern the guid instructiones, and follow the guid exemple of our maisters. Our haill collage, maisters and schollars, war found and zelus for the guid cause; the vther twa collages nocht sa; for in the New Collage, whowbeit Mr Jhone Dowglais, then Rector, was guid aneuche, the thrie vther maisters and sum of the Regentes war euill myndit, v^t. Mrs Robert, Archbald and Jhone Hamiltons, (wharof the last twa becam efter apostates) hated Mr Knox and the guid cause; and the Commissar Mr Wilyeam Skein could nocht lyk weill of his doctrine. The auld collage was rewlit be Mr Jhon Rutherford, then Dean of Facultie, a man lernit in philosophie, bot invyus corrupt. This I mark for the setting furthe of the benefit I receavit in the collage and companie I was into. The public newes I hard that yeir was of the Englis armie that cam in vnder the conduct of Mr Drati, and brunt and slew throuhout Cliddisall and all the dominiones of the Hamiltones, for the slauchter of the Guid Regent; they brunt the castell and palice and town of Hamiltone, and caried away grait pray; they wracked all the Bordars waft and est, and tuik the castell of Hume. Also Mathew Stewart, Erle of Lennox was schofine Regent, wha that herveft cam to Breachine, beseig it the castell tharof, haldin be the suddarts of the Erl of Hountlie, compellet tham to rander, and hangit threttie tharof, qlk was callit the Bourde of Breachine.

This yeir in the monethe of July, Mr Jhone Daidfone, an of our Regents maid a play at the mariage of Mr Jhone Coluin, quhilk I saw playit in Mr Knox prefence, wherin, according to Mr Knox doctrine, the castell of Edinbruche was besiged, takin, and the Captan, with an or twa with him, hangit in effigie.

1572.—The second yeir of my course we hard the Demonstrations, the Topiks and the Sophist Captiones. And the Primarius,* a guid, peacable, sweit auld man, wha luiffed me weill, teacht the four speaces of the Arithmetik, and sumthing of the Sphere; bot the graittest benefit I haid of him, was his daylie doctrine at the prayers in the kirk everie morning, for he past throw the twa buiks of Samuel and twa of the Kings verie pleanlie and substantiufly, quhilk I rememberit the better ever since. He caufit sing comounlie the 44 and 79 Psalmes, quhilk I lernit par ceur, for that was the yeir of the bludie massacres in France, and grait troubles in this countrey, the warres betwix Leithe and Edinbruche being verie hat. The castel of Dumbarten was notablie tean, and Jhone Hamilton, bischope of St Andros hangit.

In the monethe of August, the Blak Parliament of Stirling haldin,† whar the second Regent was slein in Wolmiston's armes, &c. vide Buchan. Chro.

1573.—The thrid yeir of our course we hard the fyve buiks of the Ethiks, with the aught buiks of the Physiks, and *De Ortu et Interitu*. That yeir we haid our Bachlar art according to the solemnities then vsed of Declamations, banqueting and playes. And in the mean tyme tharof my father married my said eldest sistar Isbell, and second, Mariorie, bothe on a day; bot efter that festing, we gat hard newes of the defeat of the Forbesses at the Crab-steane besyd Aberdein.

1574.—The fourt and last yeir of our course, quhilk was the 17 yeir of my age outpast, and 18 rinning, we lerned the buiks *De Cælo* and *Mateors*, also the Spher, more exactlie teachit be our awin Regent, and maid ws for our Vicces and Blakftens, and haid at Pace our promotion and finiffing of our course. The beginning of this yeir was also maist dulfull to me by the departour of my deirest sistar Isbell, wha died of hir first bern, in whom I lossit my naturall mother the second tyme.

* Mr James Wilkie.
Vniuersitie.

† The parliament was haldin in August 1571, befor I cam to the

The ordour of four kirks to a minifter then maid be the Erl of Morton, now maid Regent, againft the quhilk Mr Jhone Daidfone, an of the Regents of our collage, maid a buik called the "Conference betwix the Clerk and the Courtieur," for the quhilk he was fummoned befor the Juftice-ear at Hadinton this wintar, the laft of our courfe, and banifched the cowntrey.

In the thrid and fourt yeirs of my courfe, at the direction of my father, I hard the Comiffar, Mr Wilyeam Skein, teatche Cicero de Legibus, and diuerfis partes of the Inftitutiones of Juftinian. I was burdet in the houfs of a man of law, a verie guid honeft man, Andro Greine be nam, wha louit me exceiding weill, whase wyff alfo was an of my mothers; I am fure fche haid nocht fone nor bern fche loued better. This lawier tuk me to the Confiftorie with him, whar the Comiffar wald tak pleafour to fchaw ws the practife in judgment of that quhilk he teatched in the fcholles. He was a man of fkill and guid con-fcience in his calling, lernit and diligent in his profeffion, and tuk delyt in na thing mair nor to repeat ower and ower again to anie fchollar that wald ask him the things he haid bein teatching. Lykwayes my oft Andro acquentit me with the formes of fummonds and lybelling of contracts, obligatiounes, actes, &c.; but my hart was nocht fett that way.

Mairower in thefe yeirs I lerned my mufic, wherin I tuk graitter delyt, of an Alexander Smithe, fervant to the Primarius of our collage, wha haid bein treaned vpe amangs the mounks in the Abbay. I lerned of him the Gam, Plean fong, and monie of the treables of the Pfalmes, wherof fum I could weill fing in the kirk; bot my naturalitie and eafie lerning by the ear maid me the mair unfolide and vnreadie to vfe the forme of the art. I louit finging and playing on inftruments paffing weill, and wald gladlie fpend tyme whar the exercife therof was within the collage, for twa or thrie of our condifciples played fellow weill on the Virginals, and another on the Lut and Githorn. Our Regent haid alfo the Pinalds in his chalmer, and lernit fome thing and I eftir him; bot perceaving me ower mikle caried efter that, he difhairted and left of. It was the grait mercie of my God that keipit me from anie grait progrefs in finging and playing on inftruments, for giff I haid attained to anie rea-sonable miffure therin I haid never don guid vtherwayes, in refpect of my amorus difpofition, wherby Sathan fought even then to deboiche me, bot my God gaiff me a piece of his fear, and grait naturall fhamefaftnes, quhilk by his grace war my preferuatiues. Als I haid my neceffars honeftlie aneuche of my father, bot nocht els; for archerie and goff, I haid bow, arrofe, glub and bals, but nocht a purfs for Catchpull and Tauern, fic was his fatherlie weldom for my

weill. Yit now and then I lernit and vfit sa mikle bathé of the hand and Racket catche as might serue for moderat and halfome exerceise of the body.

I wald haiff glaidlie bein at the Greik and Hebrew touns, becaufs I red in our Byble that it was translated out of Hebrew and Greik; bot tha langages war nocht to be gottine in the land. Our Regent begoud and teatched ws the A,B,C, of the Greik and the simple declinationes, bot went no farder. Be that occasion he tauld me of my vncle Mr Andro Meluill, whom he knew in the tyme of his course in the New Collage to vse the Greik logicks of Ariftotle, to the quhilk was a wounder to tham that he was sa fyne a schollar, and of sic expectation. This maid me inquyre for Mr Andro when I cam ham the second and thrid yeir of our course; bot my father and Mr James schew me they fearit he was dead, becaufe of the grait ciuill warres in France, and that they hard he was in Poicteors beleiged; that it was aught or nyne yeirs sen he past to France, and four or fyve yeirs sen they gat anie letters or word from him. This twitched my hart wounder soar in respect of the grait comendation I hard of him be my Regent and diuerse vthers. Bot soon efter, about the middes of our thrid yeir, Alexander Young cam ham from Geneu, from his vncle and my neir kinsman Mr Hendrie Scrymgour of honourable memorie, with sum propynes to the King, and letters to Mr Georg Bowchanan and Mr Piter Young, that an the Kings maister, that vther his pædagog, and amangs the rest brought letters from the said Mr Andro to my father and his brother Mr James, and therwithall word of his weillfare and fingular estimation in Geneu, whar he haid four yeirs professit. Of these newes my hart was exceiding glade, and the said Alexander being with all diligence to return againe to Geneu, I haid a letter in readines pennit at lainthe in Latin, the best I could, quhilk I delyverit to my cowfing Alexander, wha within a twa monethes put it in the hands of my said vncle Mr Andro. And he tauld me at meitting, and oft sen fyne, it was a speciall motion of his ham coming, then the quhilk I, nor Scotland nather, receavit never a graitter benefit of the hands of God, as will better appeir heirefter.

Bot becaufe in all my course, the graittest benefit was the sight and heiring of that extraordinar man of God Mr Jhone Knox, sa far as I then knew and hard of him, I man heir record. In the tyme of his being in St Andros, ther was a Generall Assemblie hauldin in the scholles of St Leonards, our Collage. Thair, amangs vther things, was motioned the making of Bischopes, to the quhilk Mr Knox opponit himself directlie and zealuslie. Yit a number of

commiffionars of the kirk meatt at Leithe* with the lords that haid the guid caus in hand, (wharof euerie ane was hounting for a fatt kirk leiving, quhilk gart tham fecht the faftar,) and ther aggreit to mak Bifchopes ; the warft turn that euer was done for the kirk leiving, as experience atteanes declared, when they war named *Tulchairs*, that is, calfs skinnes ftuffed with ftra, to caufe the cow giff milk ; for euerie lord gat a bifchoprie, and fought and presented to the kirk fic a man as wald be content with leaft, and fett tham maift of fewes, takes, and penfions. Amangs the reft the Erle of Mortoun gat the bifchoprik of St Andros, efter the hanging of Jhone Hamiltone, and presented thervnto that honorable father of the Vniuerfitie, as Rector therof for the prefent, Mr Jhone Dowglafs, a guid, vpright-harted man, bot ambitius and fimple, nocht knawing wha delt with him. I hard Mr Knox fpeak againft it, bot fparinglie, becaufe he louit the man, and with regrat, faying, " Alas ! for pitie, to lay vpon an auld weak man's bak, that quhilk twentie of the beft gifts could nocht bear. It will wrak him and difgrace him." And indeid it cam to pafs fa ; for within twa or thrie yeirs he died, during the quhilk he haid nather that honour, welthe, nor helthe as he was wount to haiff, ever repenting that he tuk it on. That was the firft tyme I hard Mr Patrik Constantine, wha, then new retourned out of France with young Mr James Macgill, the Clark Register eldeft fone, thought, be the faid Clarks court, wha was grait with the Erle of Mortoun, to haiff bein preferit to the bifchoprik, bot coming fchort, becam a zealus preatchour againft bifchopes. I hard a fermont of his the ouk efter the bifchope was maid, vpon ane extraordinar day that he might haiff the graitter audience, wherin he maid thrie sorts of bifchoppes : my Lord Bifchop, my Lord's Bifchope, and the Lord's Bifchope. " My Lord Bifchope," faid he, " was in the papiftrie ; my Lord's Bifchope is now, when my Lord getts the benefice, and the Bifchope ferues for na thing bot to mak his tyle fure ; and the Lord's Bifchope is the trew minifter of the gofpell." Mr Patrik was then weill lyked, and of guid expectation with fic as knew him nocht intus. The yeir efter was maid bifchope Geordie of Murro, whom I faw a hail wintar mumling on his pretching af his peapers euerie day at our morning prayers, and haid it nocht weill par ceur when all was done ; and efter him Bifchope Patone of Dunkell.† This greivit the hart of the men of God to the dead ; bot the warres war fa hatt, and the Lords cryed they behud to leane tham giff they gatt nocht the kirk

* The Conference at Leithe was in Januar, and the General Affembly in Merche thereafter, 1571.

† I faw tham bathe gett imposition of hands be B. Dowglas and Mr Jhon Woundrom, fuperintendent, whom I faw alfo inaugurat (as they cald it) B. Dowglas.

leiving, and monie knew nocht yit the corruption and vnlawfulness of that invention of men, and sa the mater past fordwart.

At Mr Knox coming to St Andros, Robert Lekpriuk, printer, transported his lettres and prels from Edinbruch to St Andros, whar first I saw that excellent art of printing, and haid then in hand Mr Patrik Constant's Catechisme of Calvin, converted in Latin heroic vers, quhilk with the author was mikle eftimed of.

About the same tyme cam to St Andros to visit Mr Knox, Johne Durie, fellow minifter at Leith with Mr David Lindsay, wha was then for stoutnes and zeall in the guid cause mikle renouned and talked of; for the gown was na sooner af, and the Byble out of hand fra the kirk, when on ged the corslet, and fangit was the hagbot, and to the fields. Him I saw first at St Andros with Mr Knox.

The town of Edinbruche recouered againe, and the guid and honest men therof retourned to thair houffes; Mr Knox with his familie past hame to Edinbruche, being in St Andros he was verie weak. I saw him euerie day of his doctrine go hulie and fear, with a furring of martriks about his neck, a staff in the an hand, and guid godlie Richart Ballanden his fervand, haldin vpe the vther oxtar, from the Abbay to the parochie kirk, and be the said Richart and another servant, lifted vpe to the pulpit, whar he behouit to lean at his first entrie, bot or he haid done with his sermont, he was sa active and vigorous, that he was lyk to ding that pulpit in blads and flie out of it. Sa soone efter his coming to Edinbruche, he becam vnable to preatche; and sa instituting in his roum, be the ordinar calling of the kirk and congregation, Mr James Lawsons,* he tuk him to his chamber, and most happelie and comfortable departed this lyff. Vide concerning his lyff and dathe, Mr Thomas Smeton's buik against Hamiltone the Apostat.

Ther was twa in St Andros wha war his aydant heirars, and wrot his sermons, an my-condisciple Mr Andro Yowng, now minifter of Dumblean, wha transleated sum of tham in Latin, and read tham in the hall of the Collage instead of his orations: that vther was servant to Mr Robert Hamilton, minifter of the town, whom Mr Robert caufit to wrait, for what end God knawes. The threatenings of his sermons war verie soar, and sa particular, that sic as lyket nocht the cause, tuk occasion to reprotche him as a rashe raler without war-

* A man of singular learning, zeal, and eloquence, whom I neuer hard preatche bot he meltit my hart with teares.

rand. And Mr Robert Hamilton himself being offendit, conferrit with Mr Knox, asking his warrand of that particular thretning against the Castell of Edinbruche, that it sould run lyk a sand glafs; it sould spew out the Captan with scham, he sould nocht com out at the yet, bot down ower the walles—and sic lyk. Mr Knox answerit, “God is my warrant, and yie sall fie it.” Whill as the vther was skarlle satiffet, and tuk hardlie with it, the nixt fermont from pulpit, he repeates the thretnings, and addes therto, “Thow that will nocht beleive my warrand sall fie it with thy eis that day, and sall say, What haif I to do heir?” This fermont the said Mr Robert’s servand wrot, and being with his maister in Edinbruche a twa yeir thereafter at the taking of the Castell, they ged vpe to the Castell hill, saw the forwark of the Castell all demolifched, and rinning lyk a sandie bray; they saw the men of wear all sett in ordour. The Captan, with a lytle cut of a staff in his hand, takin down ower the wals vpon the leathers, and Mr Robert, troublet with the thrang of the peiple, sayes to his man, “Go, what haif I ado heir!” and in going away, the servant remembers his maister of that fermont, and the words; wha was compellit to glorifie God, and say, he was a trew prophet.

Ane vther strange particular was recompted to me be Mr David Lindsay, minister of Leithe: That efter Mr Knox haid taken bed, he cam in to visit him, as he was accustomed, and asked him whow he did. He answerit, “Weill, brother, I thank God; I haiff desyrd all this day to haif yow, that I may send yow yit to yon man in the Castell, whom yie ken I haiff loued sa deir- lie: Go, I pray, and tell him that I haiff send yow to him yit annes to warn and bid him, in the nam of God, leaue that euill cause, and gif ower that Castle; giff nocht, he salbe brought down ower the wals of it with shame, and hing against the fune: Sa God has affurit me.” Mr David, whowbeit he thought the message hard, and the thretning ower particular, yit obeyit, and past to the Castell; and meiting with Sir Robert Meluill walkin on the wall, tauld him, wha was, as he thought, mikle movit with the mater. Therefter comuned with the Captan, whom he thought also sumwhat moved; but he past from him in to the Secretar Lithintone, with whom, when he haid conferrit a whyll, he cam out to Mr David again, and said to him, “Go, tell Mr Knox he is bot a drytting prophet.” Mr David returning, tauld Mr Knox he haid dischargit the commissioin fathfullie, but that it was nocht weill accepted of efter the Captan had conferrit with the Secretar. “Weill (sayes Mr Knox) I haiff bein earnest with my God anent tha twa men; for the an I am sorie that sa sould befall him, yit God assures me ther is mercie for his faul; for that

vther I haif na warrand that euer he falbe weill." Mr David sayes, he thought it hard, yit keipit it in mynd till Mr Knox was at rest with God. The Englishs armie cam in with munition meit for the seage of the Castell, and within few dayes the Captean is fean to rander, and com down the leathers ower the wals; he is committed to a ludging in the town with a custodie of fouldarts. Mr David, because of grait acquaintance, comes to visit him, whom he employes to go to the Erle of Morton and offer him his haille heritage, the band of manrent of all his frinds, and to pass af the countrie in exyll during his will. Mr David goes that night and speakes the Erle, then being Regent, proponing to him the offers. The Regent goes asyde and consultes with the Abbot of Dumfermling and Clark Register, thereafter Mr David comes craving his answer. It was giffen, It could nocht be; the peiple could nocht be satisfieit, nor ther cause clerit and crowned, with[out] exemplar punisment of that man and his counsellour the Secretar. Mr David the morn be nyne hours comes agean to the Captean, the Lard of Grange, and taking him to an fore stare of the ludgin apart, resolues him it behoued him to suffer. "O then, Mr David," sayes he, "for our auld frindschipe and for Chryft's seak, leaue me nocht." So he remeanes with him, wha paeffing vp and down a whyll, cam to a schot, and seeing the day fear, the fune cleir, and a skaffald preparing at the Coris in the Hiegeatt, he falles in a grait studie, and alters countenance and cullour; quhilk, when Mr David perceaved, he cam to him and askes him what he was doing. "Fathe, Mr David," sayes [he], "I perceave weill now that Mr Knox was the trew servant of God, and his thretning is to be accomplished;" and desyred to heir the treuthe of that againe. The quhilk Mr David reherfed, and addit thervnto, that the sam Mr Knox at his retourning had tauld him that he was ernest with God for him, was sorie, for the loue he buir him, that that sould com on his bodie, bot was assurit ther was mercie for his faull. The quhilk he wald haiff repeated ower againe to him, and thervpon was graitlie comforted, and becam to be of guid and cheirfull cowrage; sa that he dynd moderatlie, and thereafter tuk Mr David aparte for his strenthning to suffer that dethe, and in end beseikes him nocht to leape him bot convoy him to the place of execution; "And tak heid," sayes he, "I hope in God, efter I falbe thought past, to giff yow a taken of the assurance of that mercie to my faull according to the speakine of that man of God." Sa about thrie houres efter none, he was brought out and Mr David with him, and about foure the fune being waft about af the northwert nuk of the steiple, he was put af the leddar, and his face first fell to the est, bot within a bonie whyll turned about to the

west, and ther remeaned against the fune ; at quhilk tyme Mr Daid, euer present, sayes, he marked him when all thought he was away, to lift vpe his hands that war bund befor him, and ley tham down again fastlie, quhilk moued him with exclamation to glorifie God befor all the peiple. This last part of his execution I hard also of Jhone Durie, wha was present with him on the skaffald.

Sa in lyk maner whateuer he spak concerning the Hamiltones and the Quein, whowbeit in appeirance in the mean tyme bot contrar, and monie guid folks thought hard and strange, yit cam to pass, and was marked in particular to the grait glorie of God, terrour of the enemies, and ioy of the godlie.

Thus ending my course of Philosophie in St Andros, whar vpon the part of God I haid offerit to me all guid occasion of godlines, lerning, and welsdome, sa mikle as was in the countrey for the tyme, and might fall in my age ; bot on my part, wha throw wantones and vanitie neglected and mispent the occasions, haid gottin na thing bot a nam and opinion of lerning, a babbling of words without wit, at least welsdome ; for my light young nature was giffen mair to be superficiall nor solid, circumferentiall nor centrik, desyring to heir and haiff the names of manie things, bot never weill degesting nor ryping out the nature of anie, bot fleiting and flowing, soon lyking and soone lothing euerie thing. Onlie now and then I fand sum sweit and constant motiones of the feir and loue of God within me.

I cam to Dondie, whar my vncl Roger, a man godlie, kynd, and wyse, enterit with me to vnderstand to what calling my hart inclynd, and gaiff out that my father's intention was to haiff me a lawer. I said nocht mikle against it, bot willed at God I might haiff the gifts and grace to be a minifter. Coming ham my father tented me in the sam maner, bot nocht sa familiarlie ; rather durst I vtter anie thing against his opinion and iudgment, bot said I was readie to obey his will and direction in all things. He commandit me then to occupie my tyme weill amangs his books till the vacans, at what tyme he wald haiff occasion to meit with sum guid man of law in Edinbruche, to whom he wald put me in seruice ; giff sa he meinde indeid, because he saw na prouision for the minifterie, or to essay my resolution, I can nocht tell. Going a day to Bonitone, I past by the kirk of Maritone and place wher I haid prayed, and wowed to God, the sam cam in my memorie with a grait motion of mynd and determination to pay my wow giff God wald giff the grace and moyen. Sa praying and worshipping befor God, it cam in my mynd to pen a sermont vpon a part of Scripture, and leaue it in a buik of my fathers, whar he might

find it, and sa I tuk the beginning of the nynt of Jhone's Euangell of the blind man, and studeing his comentares theron, Musculus and Marlorot, wrot it and left it in Musculus Comentars, quhilk when he fand it, lyked him weill; yit spak na thing, bot left me in suspenge till it pleasit God to giff me full resolution. For a lytle befor Lambes word cam that Mr Andro was com to Edinbruche, and within twentie dayes efter he cam to Baldowy, with whom when my father had conferit, and knawin what opinion he haid of me, he delyverit me ower vnto him, thinking he was disburdenit of me; and sa indeid he was, as the continuation of this narratione will declar. This was in the yeir of God 1574.

Because I said befor that Scotland receavit never a graitter benefit at the hands of God nor this man, I will schortlie sett down, first, a litle discours of his lyff befor his coming ham, and syne what he brought with him. He was born in Baldowy, a place pleasand, fertill, and weill aired, lyand within a myll to the town of Montrose, vpon the southwest, hard be the *Æstuarium fluminis Æskæ meridionalis*, in the yeir of Chryst's birthe 1545, the 1 day of the monethe August, begottin of gentill and honest parents, Richard Meluill of Baldowy, brother-german of Jhone Meluill of Dysart, and Gills Abercrombie, douchter to Thomas Abercrombie, burgess of Montrose, of the hous of Murthle. He was the youngest of nyne breither, all left alyve when thair father was slean with the graittest part of the gentilmen of Angus, in the vangard of the field of Pinkie. His mother leivit an honorable widow till he was twall yeir of age, traned vpe in letters in the scoll of Montrose, vnder Mr Thomas Anderfone, esteimed the best maister in his tyme, whowbeit nocht the maist lernit. Sche left sax of hir sonnes in honest roumes, all even then or schortlie thereafter, bearing office in kirk or comoun weill, and with the best estimed in thair rank and aboue; they war Richart Meluill of Baldowy, and minifter of Chryst's Euangell sone efter, the eldest: Mr Thomas, a fyne schollar, weill trauelit in France and Italie, Secretar-deput of Scotland: Walter, burgess, and efter bailie of Montrose, a wyfe and stout man: Roger, burgess of Dondie, a man of singular giftes of nature and God's grace, bot was nocht traned vpe in lettres. I hard that fathfull pastor of Dondie, Wilyeam Chrystifone, a lytle efter his deathe, with teares say, "Alas! when God tuk this Roger Meluill, he tuk from me my father, and the carefulest father that euer Dondie haid. His nam wilbe rememberit sa lang as Dondie is a town."* Mr.

* I haiff hard Mr Robert Bruce say oft of Roger, that giff he haid haid Mr Andro's lerning, he wald be the oddest man in Europe.

James, minifter of Chryft's Euangell: Jhone, then guidman and rewar of his mother's effeares, and efter a minifter in the kirk: the reft war Robert, Dauid, and Andro, wharof the firft twa was kept at the fcholl till they tyrde, and war put to Crafts; the laft was a feiklie tender boy, and tuk pleafur in na thing fa mikle as his buik. Sa with the portion that was left him, he fpendit a yeir or twa in Montrofe, namlie, heiring a France man, called Petrus de Marfiliers, teache the Greik grammer, and fum thing of that langage, honeftlie conduit to the fam as a rare thing in the countrey, nocht hard of befor, be that notable instrument in the kirk, Jhone Erskine of Done, of maift honorable and happie memorie; wherin he profited fa, that entering thereafter in the courfe of Philosophie within the Vniuerfitie of St Andros, all that wes teatched of Aristotle he lerned and ftudeit it out of the Greik text, quhilk his maifters vnderftood nocht. He paff his courfe in the New Collage, tenderlie belouit of Mr Jhone Dowglafs, provoft of that Collage and rectour of the Vniuerfitie, wha wald tak him betuix his legges at the fyre in Wintar, and warm his hands and cheiks, and bleffing him, fay, "My fillie fatherles and motherles chyld, its ill to wit what God may mak of thie yit." Sa ending his courfe of Philosophie, he left the Vniuerfitie of St Andros with the commendation of the beft philosopher, poet, and Grecian, of anie young maifter in the land; and with all poffible diligence maid his preparation, and paff to France. Be the way he was extreamlie tormented with fie feiknes and ftorme of wather, fa that oft tymes, whylls be danger of fchipwrak, whylls be infirmitie and feiknes, he luiked for deathe, he arryvit firft in England, and again imbarking cam to Burdeaux, wher he taried nocht lang, bot embarking from that cam to Deipe; from that to Paris, whar he remeanit in the Vniuerfitie twa yeirs at his awin studies, heiring the Lightes* of the maift fcyning age in all guid lettres, the king publict professors, Andreas Tornebus in Greik and Latine Humanitie; Petrus Ramus in Philosophie and Eloquence; Jo: Mercerus in the Hebrew langage, whervpon he was fpecialie fett. In the laft yeir of they twa, he grew fa expert in the Greik, that he declamit and teatchit leffones, vttering never a word bot Greik, with fic readines and plentie, as was mervolus to the heirars. From Paris he paff to Poiteors, whar he regented in the Collage of St Marceun thrie yeirs.† Ther he haid the beft lawers, and ftudeit fa mikle

* Salinacus, Pafcafius, Forcatellus, Mathematiciens; Balduinus the lawer; Duretus, Medicine; Carpentarius, Quinquarborius, Hebrew.

† Ther was grait emulation and contention in verfes, and harangs betuix the twa Collages, S.

therof as might ferue for his purpofe, quhilk was Theologie, wherto he was dedicat from his mother's wombe. And when the Collages war giffen vpe, becaufe of the feage leyd to the town, quhilk was lang and feirfull, he was employed be an honourable councellar to instruct his onlie fone. The bern profited exceiding weill, and was of a fweit inclination, takin away from him and his parents be a fchot out of the campe, quhilk parted the wall of his chalmer and woundit him deadlie in the thie. He called incontinent for his maifter, whom, whow foone he faw, he caught him in his armes, and vttered the words of the Apoftle in Greik; διδασκαλε, τὸν δρόμον μου τέταλμα,—“Maifter, I haiff perfytted my courfe;” and fa with monie vther godlie and fweit words he died. That bern gaed never out his hart, bot in teatching of me, he often remem-berit him with tender compaffion of mynd. He taried in that houfs, quhilk was weill furnifit, during the tyme of the feadge. Ther was a corporall with a few fuddarts put to keipe the houfe, who efpyed him in his prayers and fpeitches to be halie and deuot; and on day (being a Papift and man of warr,) with a grait aithe he challengit Mr Andro that he was a Hugonot, and wald helpe to betray the town, therfor becaufe the alarme was ftrikken, he could nocht trust him in that houfs. Mr Androw answers incontinent, “I am als honeft a man to my God and magiftrat and eftet of the town, and maifter of this familie, as thow art, and fa fall proue this day—do thy beft.” And with that starts to the nixt armour and on with it, and all in armes to the ftable, and takes the beft horfs be the heid. This when the corporall faw, he comes with fellon fear termes and intreats him to leaue of and forgiff him. “O no, no!” fayes he, “I fall proue als honeft and ftout as thyfelf.” “O Monfieur,” fayes the vther, “my Captean and the maifter of this houfs will rebuk me and put me from it, giff yie be thus troublet; therfor I pray yow tak me obleffit to my vttermaift, and tarie and forgiff me.” Sa he tuk eafe in guid part, and was never troublet thereafter. Giff it haid com to the warft, he was refolued, being weill horft, to haiff gottin him to the campe of the Admirall, wha was in perfone befeageand the town.

The feage of the town being rafit, he left Poicteors, and accompanied with a Frenche man, he tuk iorney to Geneu, leaving buiks and all ther, and caried na thing with him bot a litle Hebrew Byble in his belt. Sa he cam to Geneu all vpon his fut, as he haid done befor from Deipe to Paris, and from that to Poicteors; for he was finall and light of body, but full of fpirites, vigourus

Marceun and Pivareau; bot during his prefence ther, S. Marceun haid without queftion the vpper hand.

and cowragius. His companions of the way, when they cam to the Ine wald ly down lyk tyred tyks, bot he wald out and fight the townes and villages witherfoeuer they cam. The ports of Geneu wer tentelie keipit becaufe of the troubles of France, and multitud of strangers that cam. Being therfor inquyrit what they war, the Frenche man his companion answert, "We ar pure scollars." Bot Mr Andro perceaving that they haid na will of pure folks, being alreadie owerlaid therwith, said, "No, no, we are nocht pure; we haiff alfmikle als will pay for all we tak sa lang as we tarie. We haiff letters from his acquentance to Monsieur di Beza: Let ws delyver these—we craue na fordar;" and sa being convoyit to Beza, and then to thair ludging, Beza, perceiving him a schollar, and they haiffing neid of a Professour of Humanitie in the Collage, put him within a twa or thrie dayes to tryell in Virgill and Homer, quhilk he could acquaint so weill, that but farder he is placed in that roun of profession, and at his first entrie, a quarters fie peyit him in hand. Sa that whowbeit thair was but a crown to the fore betwix tham bathe, and the Frenchman weak sprited, and wist nocht what to do, yit he fund Gods providence to releiue bathe himselff and helpe his marrow till he was prouydit. In Geneu he abead fyve yeirs, during the quhilk tyme his cheiff studie was Diuinitie, wheranent he hard Beza his daylie lessons and preatchings;—Cornelius Bonauentura, Professour of the Hebrew, Caldalk, and Syriac langages;—Portus, a Greik born, Professour of the Greik tounge, with whom he wald reafone about the right pronuntiation therof; for the Greik pronuncit it efter the comoun form, keiping the accents; the quhilk Mr Andro controllit be precepts and reafone, till the Greik wald grow angrie and cry out, "Vos Scoti, vos barbari, docebitis nos Græcos pronuntiationem linguæ nostræ, scilicet!" He hard ther also Francis Ottoman, the renounedest lawer in his tyme. Ther he was weill acquainted with my Eam, Mr Hendrie Scrymgeour, wha, be his lerning in the lawes and polecie and service of manie noble princes, haid attained to grait ritches, conquestit a prettie roun within a lig to Geneu, and biggit theron a trim hous called the *Vilet*, and a fear ludging within the town, quhilks all with a douchtar, his onlie bern, he left to the Syndiques of the town. About the end of fyve yeirs the Bischope of Brechine and Mr Andro Pulwart with him cam ther, and tareing a whyll, purposit hamwart, with whom Mr Andro Meluill, efter the receaving of letters from his brethering and me, with grait difficultie purchasit leaue of the kirk and magistrates of Geneu,* and takin iorney cam hamwart. From Lions they traverffit the

* Wha wald on na wayes haiff contented to part with him, giff his conscience haid suffered him

Franche Compté to the heid of the riuer of Loir, and cam down the sam be water to Orleans, haiffing in companie, sevin or aught dayes, a captean, a mediciner, and a preift, superstitius papifts at thair meitting kythed in ther speitch and meattes, bot be mirrie and solid reasoning withall, becam flecheatters on Fridday, and the captean nocht far from the kingdome of heavin or they parted. The portes of Orleans wer streat keipet, (being bot a yeir and halff efter the horrible massacres,) Brechine and Mr Andro Polwart was on fut, and Mr Andro weill mounted on horsis, becaufe he haid wraisted his leg, they past the twa futmen, and deteining the horsman, the fouldarts inquyres what he was. He answerit a Schottes man. "O! yie Scottes men are all Hugonotes," sayes the gard. "Hugonotes!" says he, "What's that? we ken nocht sic." "O," sayes the fouldart, "yie haiff nocht mess." "Forfuth," sayes he mirriellie, "our bernis in Scotland gaes daylie to *mes*." "Guid companion," sayes the vther, lauching, "go thy way." Coming to thair ludging, he tells his nibours and garres them lauche: "Bot furlie," say they, "we war verie fleyed our pasport fould haiff bein loked, and finding ws com from Geneu, fould haiff bein troublet." "Yea," sayes thair host, "tak it for a speciall providence of God, for within this twall monethe monie thowlands for les hes lost thair lyves." Going out of the town again at the turn of a rew, they meit the proceffion; Brechine and his Pædagog was befor, Mr Andro a lytle efter. Brechine turnes bak and sayes, "What fall I do!" "Fordwart," quod he; and so he does. Mr Andro haulds out his syde clok with his armes als thought he haid bein bearing sum thing vnder his oxstars, and so passës by. But his hart bet him thereafter oft and fear, that he fould haiff sa stoutlie counsellit the vther, and vfit a piece of diffimulation himselff. Coming to Paris, ther they remeaned dyvers dayes, where Mr Andro, meitting with the Lord Ogilbie his countreyman, is requeisted be him to go to the Jesuists Collage, whar he reasonit with father Tyrie findrie dayes; bot the tyme being sa dangerus, and of sum minaffing speitches of the Bischope of Glasgw, he was counsellit to hast af the town.* Sa they cam from Deipe ower to Ry in England, from thence to Londone, whar they remanit a space, and bying horffes, cam hame Loudon way be Berwik to Edinbruche. And this for a schort recitall of his lyff till his coming ham.

to referw his gifts anie langer onoffered to his cowntrey, and employed for the benefit of his frinds. Beza, in his letter to the generall kirk of Scotland, alleages, that as the graittest taken of affection the kirk of Geneu could schaw to Scotland, that they haid suffered thamselues to be spouled of Mr Andro Meluill, wherby the kirk of Scotland might be inritchted.

* At Whitsonday he cam out of Paris, the quhilk day King Charles, that maid that horrible mas-

As to that he brought ham with him.—It was that plentiful and inexhaustible of all good letters and learning bathed of human and devyne things; and that quhilk superexcellence, and profound knowledge, upright sincerity, and fervent zeal in true religion, and to put the same in use for the profit of his kirk and country; and unwearied painfulness and insatiable pleasure to give out and bestow the same without any recompence or gain. Yea, rather so far as his small moyen might reach, conducing and inviting all good ingynes to receive and embrace the same. Whereby within these six and twentieth years he has enriched his nation with incorruptible substance, more without all compare nor in any age seen it was a kingdom, or many nations in the world this day, give them war honour and maintenance for learning, quhilk the deduction of this Story will verify and clear at large. The next summer came ham his library, rich and rare, of the best authors, in all languages, artes and sciences, clearly declaring be his instruments what a craftsman he was.

He was not long to come to Edinburgh, when word was of him at Court, and the Regent Erle of Morton called unto him Mr George Buchanan, Mr James Haliburton, coroner, and Alexander Hay, soon after Clerk Register, and directed them to deal with Mr Andro to content to be my Lord Regent's grace domestic instructor, and to give a few notes upon his chaptour read daily, and he should be honorably advanced at the first occasion. The Regent's meaning was to haill him and his gifts framed for his purpose, to restrain the freedom of application in preaching, and authority of the General Assemblies, and bring in a conformity with England in governing of the kirk by Bishops and injunctions, without the quhilk he thought rather the kingdom could be grieved to his fantasy, nor stand in good agreement and liking with the neighbour land. For this form of policy he went to make choice of the men of best gifts, and first try them at Court give they would be conformable and serve his purpose, and syne prefer them to bishoprics and government of the

same, died of an issue of blood bursting out at all the conduits of his body; whereon in London he made that Epigram:—

Naribus, ore, oculis atque auribus undique et ano,
Et pene erumpit qui tibi, Carle, cruor.
Non tuus iste cruor: Sanctorum at cede cruorem,
Quem ferus hausisti, conquere haud poteris.

At nose, at mouth, at eye, at ears, at wand,
That blood that bursts from all thy conduits wast
Is not thyne, Charles, but of that holy band,
Quhilk thou didst drink, but couldst not digest.

kirk, as he did with twa thereafter, and haid proceidit ferdar giff God had nocht difapointed him. Mr Andro, whowbeit nocht weill acquainted with thir purpofes then, yit lyked nocht to be in Court, bot rather to be in fum Vniuerfitie, and profefs thair as the Kings Lectors in Parife, and fa as God directed him, refusit, and cravit his graces fawour to repofe a whyll with his frinds till God callit him to fie a roum quhilk he thought meitteft.

Sa he cam to Baldowry to his brother, my father, whar he remeaned that herveft quarter, and whar, within a few dayes efter his coming, I was refigned ower be my father haillelie vnto him to weak vpon him as his fone and fervant; and, as my father faid to him, to be a pladge of his loue. And furlie his fervice was eafie, nocht to me onlie, bot euen to the fremdeft man that ever ferued him, for he fchofed for his fervantes onlie fchollars; and giff they haid done anie guid at thair book, he cared nocht what they did to him. That quarter of yeir I thought I gat graitter light in letters nor all my tyme befor; whowbeit, at our meitting, in my conceat, I thought I could haiff taked to him in things I haid hard, as he did to me as a maifter of Arts, bot I perceavit at annes that I was bot an ignorant bable, and wift nocht what I faid, nather could fchaw anie vfe therof, bot in clattering and crying. He fand me bauche in the Latin tounge, a pratler vpon precepts in Logik, without anie profit for the right vfe, and haiffing fum termes of Art in Philofophie without light of folid knowlage; yit of ingyne and capacitie guid aneuche, wherby I haid cunned my dictata and haid them readie aneuche. He enterit therfor and conferrit with me fum of Bowchanans Pfalmes, of Virgill and Horace, quhilk twa, namlie Virgill, was his cheiff refrefchment efter his graue ftudies; wherin he lat me fie, nocht onlie the proper Latin langage and ornaments of poefie, bot alfo mair guid Logik and Philofophie then euer I haid hard befor. I had tean delyt at the Grammer Schole to heir reid and fung the verfes of Virgill, taken with the numbers therof (whowbeit I knew nocht what numbers was till he tauld me) and haid miklé of him par ceur; bot I vnderftud nevèr a lyne of him till then. He read a Comedie of Tyrence with me, fchawing me that ther was bathe fyne Latin langage and wit to be lernit: That of langage I thought weill, bot for wit I merved, and haid nocht knawin befor. He put in my hand the Comentaires of Cæfar, comending him for the fimple puritie of the Latin tounge; alfo Saluft, and read with me the Coniuration of Catelin. He haid gottin in Paris, at his by coming, Bodin his Method of Hiftori, quhilk he read ower himfelff thryfe or four tymes that quarter, annes with me, and the reft whill I was occupied in the

Greik grammer, quhilk he put in hand of Clenard, causing me vnderstand the precepts onlie, and lear the *παρρησια* exactlie; the practise wharof he schew me in my buik, going throw with me that Epistle of Basilius, and cawfing me lern it be hart, bathe for the langage and the mater; thereafter to the New Testament, and ged throw sum chapters of Mathew and certean comfortable places of the Epistles, namlie, the Romans. And last, entering to the Hebrew, I gat the reiding declynations and pronons, and sum also of the coniugations out of Martinus grammer, quhilk he haid with him, and schew me the vse of the Dictionair also, quhilk he haid of Reuclics with him. And all this as it war bot pleying and craking, sa that I lernit mikle mair by heiring of him in daylie conversation, bathe that quarter and thereafter, nor euer I lernit of anie buik, whowbeit he set me euer to the best authors.

The Generall Assemblie was haldin in the monethe of August, soone efter his ham coming, whar ther was grait word of him, arying be the commendation of the Bischope of Brechine, and Mr Andro Pulwart. Sa commissiounars from dyverse partes of the cowntrey maid futt to the Assemblie for him; namlie, they of Fyff wald haiff haid him to St Andros in the roum of Mr Jhone Dowglafs, newlie departed this lyff, and ther indeid was he marked be the Regent to haiff bein maid Bischope of St Andros, giff he haid bein capable of Court Bischopriks; bot the maist earnest instance of Mr James Boid Leslie, maid Bischope of Glasgw, and Mr Andro Hay, superintendent of thaise partes, obtained of the Assemblie and sum of his frinds ther present, that he sould come and visit Glasgw, and sie the beginning of a Collage ther, and heir what conditiones sould be offered to him, that giff he lyked he sould condifend till abyde with tham. This Mr James Boid was a gentle man of the Lord Boids kin, a guid man and lower of lerning and lernd men, inducit be his cheiff to tak the Bischoprie, the gift wharof the said Lord Boid, being a grait counfallour to the Regent, haid purchasit for his commoditie; bot within a yeir or twa, when he fand nocht his bischope plyable to his purpose, he causit his sone, the Maister of Boid, tak the Castell, and intromeat with all therin, keipe it and gather vpe the rents of the Bischoprik to intertein the faming, and this was done impune, nochtwithstanding the Regents streat justice, because the Tulchain causit nocht the kow giff milk aneuche to my Lord. Sa that I haiff hard the honest gentle man rew whill fear that ever he tuk on that Bischoprie efter he haid vnderstud be Mr Andro of the vnlawfulness therof, and fand sic a curs vpon it. The vther, Mr Andro Hay, was an honest, zealus,

frank harted gentleman, persone of Renthrow, and Rector of the Vniuersitie of Glasgw, wha lyked never those Bischopries, and wha specialie was the ernest futtur for Mr Andro Meluill. Sa vpon ther lettres he tuk iorney, accompanied with twa of his breither, Mr James and Roger, and Mr James Balfour, then minister at Edinbruche, his cowfing german, and cam vnto Glasgw, whar he contented, at the end of vacance, to enter and teatche in the Collage as principall maister, and thus aggrieng he returned ham again to Baldowy. At the tyme apointed, about the end of October, we tuk iorney, accompanied with his brother Jhone, and cam to Dondie, from that to St Johns Town, the first tyme I saw it; from that to Stirling, whar we remaned twa dayes, and saw the King, the sweitest fight in Europe that day, for strange and extraordinary gifts of ingyne, iudgment, memorie and langage. I hard him discours, walking vpe and down in the auld Lady Marrs hand, of knowlage and ignorance, to my grait mervell and estonishment. Ther Mr Andro conferrit at lynthe with Mr George Bowchanan, then entering to wrait the Storie of his Countrey; also with Mr Piter Young, and Sanders his brother; Mr Gilbert Moncreif the Kings Medicinar, whome with he haid bein weill aquented in Geneu. Also with Mr Thomas Bowchanan, then scholmaister, the wha accompanied ws of his kyndnes to Glasgw.

We cam to Glasgw about the first of November 1574, whare we fand Mr Piter Blakburn, a guid man, new com from St Andros, enterit in the Collage, and begoun to teatche conform to the ordour of the course of St Andros. But Mr Andro entering principall maister, all was committed and submitted to him, wha permitted willinglie to the said Mr Piter, the cair of the Collage Leiving, quhilk was but verie small, consistng in litle Annualles then, and sett him haillelie to teatche things nocht hard in this Countrey of befor, wherin he trauelit exceiding diligentlie, as his delyt was therin alleanerlie. Sa falling to wark with a few number of capable heirars, sic as might be instructars of vthers thereafter, he teatched tham the Greik grammer, the Dialectic of Ramus, the Rhetoric of Taleus, with the practife therof in Greik and Latin authors, namlie, Homer, Hesiod, Phocilides, Theognides, Pythagoras, Isocrates, Pindarus, Virgill, Horace, Theocritus, &c. From that he enterit to the Mathematiks, and teatched the Elements of Euclid, the Arithmetic and Geometrie of Ramus, the Geographie of Dyonisius, the Tables of Hunter, the Astrologie of Aratus; from that to the Morall Philosophie, he teatched the Ethiks of Aristotle, the Offices of Cicero, Aristotle de Virtutibus, Cicero's Paradoxes, and Tusculanes, Arift. Polyt, and certean of Platoes Dialoges; from that to

the Naturall Philosophie he teatched the buiks of the Physics, De Ortu, De Cœlo, &c. also of Plato and Fernelius. With this he ioyned the Historie, with the twa lights thereof, Chronologie and Chirographie, out of Sleidan, Menarches and Melancthon. And all this, by and attoure his awin ordinar profession, the holie tonges and Theologie, he teachit the Hebrew grammar, first schortlie, and syne mor accuratlie; thereafter the Caldaic and Syriac dialects with the practife therof in the Psalmes and Warks of Solomon, Daud, Ezra, and Epistle to the Galates. He past throw the haill comoun places of theologie verie exactlie and accuratlie; also throw all the Auld and New Testament, and all this in the space of sax yeirs, during the quhilk he teatchit euerie day customablie twyfe, Sabothe and vther day, with an ordinar conference with sic as war present efter dinner and supper. His lerning and peanfulness was mikle admired, sa that the nam of that Collage within twa yeirs was noble throwout all the land, and in vther countreys also. Sic as haid passed ther course in St Androus cam in nomber ther, and entered schollars again vnder ordour and discipline, sa that the Collage was sa frequent as the roumes war nocht able to receaue tham. The scolmaister of the town, Mr Patrik Scharpe, was his ordinar heirar and contubernall, whome he instructed, and directed in the maist commodius bringing vpe of the youthe in grammer and guid authors; whom I hard oftentimes profes that he lerned mair of Mr Andro Melvill craking and pleying, for vnderstanding of the authors quhilk he teatched in the scholl, nor be all his comentares. Sic lyk Mr Piter Blakburn, wha tuk vpe the first clas. Finalie, I dar say ther was na place in Europe comparable to Glasgw for guid letters during these yeirs for a plentiful and guid chepe mercat of all kynd of langages, artes and sciences.

In the Simmer of the first of these sax yeirs, about the 18 yeir of my age compleit, God opened my mouthe first in publict vpon the exerceis, with sic comendation out of the mouthe of Mr Andro Hay, rector and superintendent, namlie even ther in publict in his addition, as I was wouderfullie encouragit to go fordwart. In the middes of that ouk, I dreamed that I haid maid the exerceis in Montros, and being demissed from the breithring with comfortable commendation, I cam ower to Baldowy to my father, and entering in the place ther was nan that knew me: I past vpe to the hall, and enterit in the chalmers at the end therof, whar I met with my father, and tauld him whow I haid bein occupied, wha tuk me in his armes and kissing me, said in my ear, "Jammie, ferue God, for thow art behauldin to him;" and with that he goes and sitting down on a bedsyde, he keaues bak ower, sa that his feit stak out stiff

and dead. With that I walkned with grait feir and commotion, quhilk abaid with me the space of an houre. Bot the burding of the exerceife lyand vpon me, maid me to forget it, till going to the rector, Mr Andro Hay, his ludging to delyver certean buiks I haid borrowit, and at the first sight he takes me in his armes, and thrusting and kissing me, he sayes, " My hart, serue God, for thow art behaldin to him." This is my dream, thought I, and tauld it to my companion going to the Collage againe. Bot within twa days, my vncl, Mr Andro, returning from Edinbruche, whar he haid bein taking ordour with his buiks new com hame, by his countenance first, and efter a sweit and comfortable delling with me, thereafter tauld me that his brother, my father, was deperted this lyff, and efter inquisition, fund it was the sam verie night I haid dreamed. Sa it pleased God to mak me warning, and furneise me confort against the heaviest newes that euer I haid hard befor in all my lyff; for as I haiff schawen befor, he was a rare man, and a maist lowing father to me, at the closing of whafe mouthe God thus opened myne.

Be occasion of the recounting of this dream to my vncl Mr Andro, he rememberit me of an vther I haid dreamed, and tauld him the ouk befor his going to Edinbruche, that my brother Dauid was hangit, with certean circumstances, quhilk troublit me. The quhilk at the verie instant I tauld him, he interpreted of my brothers mariage, whilk wald nocht be to his weill and confort, knowing na thing of that mater, till with the newes of my fathers dethe he was informit that he haid married his sone Dauid in a summar and hastie maner a few dayes befor his departour, quhilk was almaist a wrak to him and his hous, as heirefter we sall declare.

Nocht lang efter Mr Andro receavit letters from Monsieur du Bez, and therin amangs the rest, "*Colaceus vester, exemplar omnium virtutum, nuper apud nos vita functus est.*" This was my guid Regent, wha, efter the ending of our course, had gean to France, and coming to Geneu, ther died; a grait los to the Kirk of God in his countrey, for he was solidlie lernit, haillelie addicted to diuinitie, with a fincear and zealus hart. Ther was never twa thinges befor that, quhilk ofter and mair heavilie I regreated in my mynd, nor the deing of these my fathers, befor I haid testified my thankfull hart to tham, efter the atteinig to sum light of letters and knowlage of God; quhilk when I was even then about to do be sum litle essay in the thrie langages, I was be the newes of thair deathe cutt aff.

That yeir also, in the monethe of Merche, I haid the benefit to be present with my vncl, Mr Andro, at the General Assemblie haldin in Edinbruche. At

the quhilk the question being movit about the Jurisdiction and polecie of the Kirk, Mr Andro Meluill, with the certean vther breithring, war ordeanit to tak peanes theranent, and giff in ther iudgment to the nixt Assemblie. And in deid that mater cost him exceiding grait peans bathe in mynd, body, and gear,* during the space of fyve or sax yeir, with the gean of the Regent, Erl of Morton, and his bischopes vtter indignation. Yit, with the wounderfull affistancè of God, he bure it out till the abolishing of bischopes, and establisshing of the presbyteries according to the word of God. Wharby he gatt the nam of *ἐπισκοπομαχον*,—*episcoporum exactor*,—the flinger out of bischopes. Ther I hard first in Edinbruche Mr James Lawfon, a godlie lernit man, of a wounderfull moving vtterance in doctrine, whom I delyted mikle to heir, and whom I never hard bot with the teares bathe of remors and ioy. As also Jhone Durie, newlie transported from Leith to Edinbruche, a man zealus and mightie in spreit, with Mr Walter Balcanquall, ane honest, vpright harted young man, latlie enterit to that minifterie of Edinbruche. Thir, informed mair throwlie be Mr Andro of the vnlawfulnes of bischopes, and the right maner of governing of the Kirk be presbyteries, dealt diligentlie and forcible in ther doctrine against that ane, and for that vther wakned vpe the spreits of all guid brethring, and crabet the court stranglie. Bot furlie ther minifterie and exemple of lyff movit me, and tuk sic hauld vpon my hart, that I went never to na place with better will nor to Edinbruche, and tyred never les in anie place nor in thair companie.†

1575.—Being at the Assemblie thereafter in August at Edinbruche, 1575, the question was proponed, “Giff Bischopes, as they war at that tyme in the Kirk of Scotland, haid a lawfull calling or office by the word of God?” Efter advyse of certean breithring thervpon, and reasoning in publick, it was resolut negatiue; and that the nam bischope was comoun to euerie pastor, and ordeinit that breither sould inquiry ferdar bathe in that and vther poinctes of the discipline and polecie of the Kirk.

Efter the Assemblie we past to Angus in companie with Mr Alexander Arbuthnot, a man of singular gifts of lerning, weskome, godlines, and sweitnes of nature, then Principall of the Collage of Aberdein; whom with the Mr Andro

* Keiping Assemblies and dyettes of conference, reasoning and advysing with breithring anent that wark.

† The tym was verie sanorable, for God haid glorefied his nam wounderfullie of leat, in performing strange things forspoken be Mr Knox against the Castell of Edinbruche.

communicat anent the haill ordour of his Collage in doctrine and discipline, and aggreit as thereafter was sett down in the new reformation of the said Collages of Glasgw and Aberdein. In Angus we married my youngest sifter Barbara vpon Mr James Balfour, then minister at Guthrie; and buried guid auld Thomas Meluill of Dysart, the mirrie man; and sa, efter vacans, returned to Glasgw.

About Michaelmas, in the yeir 1575, in the 19 yeir of my age, I enterit Regent, and tuk vpe the class, and teatched the Greik grammer, Isocrates *Paranesis ad Demonicum*, the first buk of Homers *Iliads*, Phocylides, Hesiods *εργα και ημεραι*, the Dialectic of Ramus, the Rhetorik of Taleus, with the practise in Ciceros *Catilinars* and *Paradoxes*, &c.

Ther was then resident in Glasgw Mr Patrik Adamstone, alias Constant, minister of Pasley, a man of notable ingyne, letters, and eloquence, wha was Mr Androes grait frind and companion; and, efter he haid craftelie insinuat himself in Mr Androes fawour, and the ministrie of Edinbruche, he began to step on fordwart to the first degrie of a bischope, and leaving Pasley past to Court, and becam minister to the Regent, Erle of Mortoun. About the quhilk tyme the personage of Giffen vaked, a guid benefice, lyand hard besyde the town of Glasgw, peying four and twentie chalder of victuall. This benefice is offered to Mr Andro, provyding he wald be the Regents man, and leaue aff the persut of the bischopes; quhilk he refusit, bot delt earnestlie with the Regent himself, and be all moyen, namlie, of the said Mr Patrik, to haiff it annexit to the Collage, the rent wharof was verie small, nocht able to sustein twa maisters, without anie burfares. The Regent keipit the benefice in his hand vndisponit mikle of twa yeir, alleaging, that Mr Andro haid the wait, wha wald defraud that Collage, and himself bathe, of sic a benefit, because of his new opinionones, and owerfie dreames, anent the Kirk discipline and polecie. Yit, at last, the Regent, seing he could nocht be broken be boft, be advyse of the said Mr Patrik, he essayes to moue him be benefit, and makes a new erection and reformation of the Collage of Glasgw, annexing and mortefeing thairvnto the said benefice of Giffen; quhilk was the best turn that ever I knew ather the Regent or Mr Patrik to do. Bot the special drift was to demearit Mr Andro, and cause him relent from dealling against bischopes; bot God keipit his awin servant in vprightnes and treuthe, in the middes of manie heaveie tentationes, (whilas his coleg, Mr Piter, and vthers, nocht onlie surmeifit, bot spak out, that he was a grait hinder of a guid wark,) and by his blessing effectuat the turn be crowked instruments.

1576.—The second yeir of my regenting, I teatchit the elements of Arithmetick and Geometrie out [of] Pfellus for schortnes; the Offices of Cicero; Aristotles Logic, in Greik, and Ethic, (and was the first regent that ever did that in Scotland;) also Platoes Phædon and Axiochus; and that profession of the Mathematiks, Logic, and Morall Philosophie, I keipit (as everie ane of the regents keipit thair awin, the schollars ay ascending and passing throw) sa lang as I regented ther, even till I was, with Mr Andro, transported to St Andros.

That yeir, in Apryll, the Generall Assemblie, convenit in Edinbruche, resolved, concerning bischopes, the nam and office to be comoun to all the pastors of the Kirk, out of the quhilk might be schosin commissiounars for visitation, planting, &c. Item, All bischopes war ordeanit to tak thamselues to a particular flok. Item, Contribution ordeanit to be maid for releiff of the exylit Frenche kirks. Item, Nominat for making overture of the polecie and iurisdiction of the Kirk: for the West countrey, James, bischope of Glasgw, Mr Andro Melvin, Mr Andro Hay, Mr James Grig, Mr David Cuninghame; for Lawdieu, Mr Robert Pont, Mr James Lawsons, Mr David Lindsay, and, adioynit to tham, Mr Clement Lytle, and Mr Alexander Sim, lawyers; for Fyff, Mr Jhone Windrame, superintendent, with the principall maisters of the Vniuersitie; for Merns and Angus, the Laird of Din, Wilyeam Chrystifone, Mr Jhone Row, Mr Wilyeam Rind, Jhone Duncanson; for Aberdein, Mr Jhone Crag, and Mr Alexander Arbuthnot; the places ordeanit whar they sould meet, and thair diligence to be giffen in to the next Assemblie, to be haldin at Edinbruche in October.

In this mean tyme the Chancellor, Lord Glamms, being a guid, lerned noble man, wryttes to Geneva to Theodor Bez, craving his iudgment in the questiones moued at our Generall Assemblies; and, be that occasion, we gott ham Bezaes Treatise *De triplici Episcopatum*, quhilk did mikle guid.

All the tyme I could get, by my ordinar calling, I employed to the studie of the Hebrew toung and theologie. I read Bezaes Confession, giffen me be my vncl, diligentlie, and hard his Lessons according to Caluins Institutiones; and, being myndfull of my wow, and finding God to haiff blessed the first and second opening of my mouthe in publick on the exerceise, I thought guid to continow. The ordour of the Collage was, that euerie regent, his ouk about, convoyit the schollars to a kirk hard adiacent whar the peiple convenit, and that regent red the comoun prayers, with a chaptour or twa. I, for my part, contented nocht simplie to reid; bot taking sum pean, when I might haiff slipt, the night befor, indeuorit to tak vpe the soun of the chaptour, and giff sum notes

of doctrine, with exhortation. This pleasit and comfortit guid peiple verie mikle, sa that they resorted verie frequentlie my ouk, quhilk also movit the rest of the regents to essay and follow the sam form; and sa bathe profited thamselues and vthers. All the quhilk I record to the praise of the grace of my guid God alleanerlie; for vtherwayes, a veaner, fulisnar, corrupter youthe was ther nocht in that Collage; sa that giff my God haid nocht put in me sum bit of conscience, and fear of his nam, in discharging my office, and a peice of honestie and scham befor the warld, I sould never haiff done guid, bot, by sluggishnes and wandering fantasies, easelie caried away to all deboicherie.

The breithring apointed be the Assemblie convenit at Glasgw, in Mr Dauid Cuninghames hous, then Subdean of Glasgw, and dean of our facultie of artes; a man lernit and of verie guid accompt at that tyme, haid fear hous and yeards wherin an erle micht haiff dwelt, and a thowfsand mark of rent with the better. Nan was sa frak in the cause as he. He moderat the reasoning, gatherit vpe the conclusiones, and put all in wrait and ordour to be reported to the Assemblie. Bot, to mark the strange sagacitie of my vncle Mr Andro, he ever suspected bathe Mr Patrik Adamfone and this Mr Dauid, and said, he fearit they sould nocht prove frinds in the cause, they war sa courtlie. And sa fell out, indeid, as we fall heir.

The Generall Assemblie, convened at Edinbruche in October, ordeanit the travelles of the breithring to be fighted and advyfit vpon, that, being brought in open Assemblie, they might procede to determine. In the mean tyme, compeires Alexander Hay, Clark of Registar, and giffes in, from my Lord Regents grace, a number of questiones to be resoluit be the Assemblie, anent the polecie and iurisdiction of the Kirk, quhilk sett tham to farder consultation. Ther was Mr Patrik Adamfone, presented to the bischoprik of St Andros; and being inquyrit, in the publict Assemblie, giff he wald receaue that bischoprik, he answerit he wald receaue na office iudgit vnlawfull be the Kirk; and as to that bischoprik, he wald na wayes accept of it without the advyfs of the Generall Assemblie. And, neuertheles, or the nixt Assemblie, he was seastit hard and fast on the bischoprik, wherby all gossoprie ged vpe betwin him and my vncle Mr Andro. Ther was at Court then, Captin Mongumerie, a guid honest man, the Regents domestic, wha market an accustomed phrase of Mr Patriks in his doctrine; "The prophet wald mein this." And whow soone he saw Mr Patrik gripe to the bischoprie, he cryes out amang his companions:

"For als oft as it was repeated be Mr Patrik, 'The prophet wald mein this,' I vnderstod never what the *profit* meins whill now," quod he.

To mak the Assemlie lyk the better bathe of the presenter and presented, the Regent directs his minister to the Assemlie, schawin he had receavit a letter from the Quein of Eingland, informing his grace that the Princes of Germanie war to keipe a Generall Convention at Magdeburg, for ratefieng of the Augustan Confession, whar wald be present lernit Commfissionars from all Protestant princes; and that hir Ma^{ty} was to send, requyring him to do the sam. The Regents grace, therfor, desyrit the Assemlie to nominat the persones, and he sould mak prouision. The Assemlie nominat Mr Andro Meluill, Mr Alexander Arbuthnot, and Mr George Hay; bot when ther was an appeirance of the bischoprie, the ambassadrie fealit.

Mr Patrik taking him to the bischoprie, the suffragantes roum is filled atteanes be Mr David Cuninghame, wha leived Glasgw and the guid cause, and becomes the Regents minister, bot with a curs accompaning him; for he haid never that wealthe nor estimation efter quhilk he haid befor, whowbeit within a yeir advancit to the bischoprik of Aberdein; and nocht onlie sa, bot became, soone efter the Erle of Mortons execution, an of the [maist] miserable wretches in all the west country, lyand debochit and out of credit, in a cot hous, himselff at the an fyde of the fyre, and his cow at the vther. Thus God curfed that bischoprie of his; but as for Mr Patriks, we will haiff mair ado with it heirefter.

This yeir, in the wintar, appeired a terrible Comet, the stern wharof was verie grait, and proceeding from it toward the est a lang teall, in appeirance, of an eall and a halff, lyk vnto a bissom or scourge maid of wands all fyrie. It rease nightlie in the south weast, nocht aboue a degrie and an halff ascending aboue the horizon, and continowed about a fax oukes, or twa monethe, and piece and piece weir away. The graitteft effects wharof that out of our countrey we hard was a grait and mightie battell in Barbaria in Afric, wharin thrie kings war flean, with a hudge multitud of peiple. And within the countrey, the chafing away of the Hamiltones: For whowbeit the Regent, soone efter the taking of the government vpon him, maid a law of obliuion; yit the Hous of Mar consentit nocht therto, thinking the young king, whom they haid in keiping, could neuer be sure sa lang as the Hamiltones keipit thair roumes, and therfor maid a Read against them the sam simmer, wherby the Lords of Arbrotte and Pasley, with the specialles of thair frinds, namlie, sic as war giltie of the guid Regents murthour, fied away in Eingland. The Castell of

Hamilton, keipit a whyll be Arthour of Mirritoun, was takin and demoliffed to the ground, and the said Arthour execut at Stirling in my fight, wha died verie penitentlie and weill, to my grait edification ; being the first execution that euer I saw, except of a witche in St Andros, against the quhilk Mr Knox delt from pulpit, sche being set vpe at a pillar befor him : Lyk as I haiff hard the sam maist notable servant of God almost ordinarlie threttin these Hamiltones maist ferfullie for the murder of the gud Erle of Murray, Regent. The Lord Arbrothe married the Countes of Cassels, sistar to the Lord Glammes then chancellor, wharby he gat tolerance for a schort tyme. But the wintar befor the said chancellor being cut of at Stirling, in the summer following he was fean to flie away. The minister of Hamilton, Mr Jhone Davidstone, a guid man, haid admoniffed and thretned that Castell for ryot, hurdome, &c. and saw in a vision, as I hard him record, a grait arm, with a sword in the neff, standing aboue the Castell, quhilk, with swift force striking down vpon it, did overthrow the sam to the grund, and thereafter coming down throw the wood and town, did spoile and hurt the sam.

1577.—The year following, 1577, the Generall Assemblie conveined at Edinbruche in October, whar the heades of the polecie war ordeanit to be drawin in conclusiounes, and certean breither apointed to gather togidder the trauelles of the breithring from all partes, and digest and put the sam in ordour, drawing tham in certean propositiones for breuitie.

At that Assemblie, Mr Patrik Adamstone is fund to haiff intrufit himself in the bischoprik of St Andros against the actes and ordinances of the Kirk, and therfor ordeanit to be proceidit against be his Synodall. Bot, as he was wonderfull craftie, he offerit to ley down all, at the feit of the breithring, and be ordourit at the pleasure of the Assemblie whow soone the sam war throuche and at a point with the mater of the polecie ; and sa with fear promises, drifted and pat aff till he gat his tyme.

About the end of that sam October, ther was an vther Assemblie haldin at Edinbruche, at the quhilk the heids of the polecie war reported, digest in order. They war ordeanit, efter reuifing, to be put in mundo, and presented to the Regents grace ; and certean breithring nominat to confer with his grace theranent, and a dyet sett at Stirling for the sam.

During all these Assemblies and earnest endeours of the breithring, the Regent is often requyrit to giff his presence to the Assemblie, and fordar the cause of God ; bot nocht onlie in effect refuses, bot vses grait thretning against

the maift zelus breithring, fchoring to hang of thame, vtherwayes ther could be na peace nor ordour in the countrey. Sa, euer refifting the wark of difcipline in hand, bure fordwart his bifchopes, and preffed to his iniunctiones and conformitie with Eingland; and, but queftion, haid fteyed the wark, giff God haid nocht fteired vpe a faction of the nobilitie againft him, wha maid a grait convocation at the Fall kirk, and haid almoft com to ftraks, giff the Einglis Ambaffatour, a guid, godlie man, and louer of our nation, Mr Robert Bowes, with the Chancellars guidnes and wefdome, haid nocht fteyit for taking ordour; wherwith a Convention was fett in Stirling of the Efteates, and the breithring nominat and apointed be the Affemblie weating on, fell out that unhappie murdour of that lerned and guid noble man, Lord Glammes, Chancellor, flean in a tumult be a fchot of a piftolet in the head.* Whom when God had fa taken away from the Regent Mortoun, his contrar faction drawes a draught at annes to caufe the King, now about fourtein yeirs of age, to tak the government in his awin perfone; wharby Mortoun is compellit to go to the Market Crofs of Edinbruche, in folemne maner, and giff ower his Regentschipe, and all publict adminiftration of the realme.

This Regent Erle of Mortoun was a man ever caft vpon the beft fyde, and did honeftlie and floutlie in the caufe. He lowit Mr Knox, whill he was alyue. At his deathe and buriall he gaiff him ane honorable teftimonie, "That he nather fearit nor flatterit anie fleche;" and, efter his deathe, was frindlie to his wyff and childring. He was verie wyfe, and a guid Juftitiar in adminiftration. His fyve yeirs war eftimed to be als happie and peaceable as euer Scotland faw. The name of a Papift durft nocht be hard of; ther was na theiff nor oppreffour that durft kythe. Bot he could nocht fuffer Chryft to reing frielie be rebuking of finne, bot maid oppofition to the miniftrie of Edinbruche in publict place; nor, be the right government of his Kirk be the Presbyterie of his lawfullie callit pafors and elders, mislyked the Affemblies Generall, and wald haiff haid the name therof changit, that he might abolifhe the previlage and force therof. Wharvnto my uncle, Mr Andro, fpecialie opponit himfelf, and therby, and for the bifchopes, incurrit his fpeciall indigna-

* Mr Andro maid vpon him this Epigram:—

*Tu, Leo magne, iacis inglorius; ergo manebunt
Qualia fata canes? Qualia fata fues?*

*Sen lawlie lyes thow noble Lyon fyne,
What fall betyde behind to dogges and fwyne?*

tion, and therabout first discorrit with Mr David Lindsay, to whom he was comounlie contradictor, saying that Maister Knox haid commendit him to the Court all his dayes; that he was a guid mid man, and maker of brues amangs men, bot fould nocht haiff place betwix God and man. Yit in effect the said Mr David keipit honest in the cause of the discipline till it was concludit, and efter. He fought to insinuat himselff, efter the leying down of his Regentrie in the Kings fawour and sum Counsellours, be twa things in speciall that concernit the Kings weill and the realmes. Ané, that the King might be a frie king and monarche, haiffing the rewell and power of all Esteates, quhilk the Kirks Generall Assemblie empeared. Ane vther, to be conform with Eingland in the Kirks polecie; to haiff bischopes to rewill the Kirk, and they to be answerable to the King, and sa the frie preatching repressd. With this, he was wonderfullie giffen to gather gear, therby, as he said, to inritche the King withall. Thir things, whowbeit humblit, yit he amendit nocht, bot keipit out his course till he might do na mair, and then glorisiet God, as in the awin place salbe declarit.

This yeir, in the fimmer, God brought ham Mr Thomas Smeton, a man of singular giftes of lerning and godlines, a grait benefit to his kirk, and speciall blessing of my guid God, for me in particular.

1578.—The Generall Assemblie conveyit at Edinbruche in Apryll 1578, in the Magdalen Chapell.* Mr Andro Meluill was schofin Moderator, whar was concludit, That Bischopes fould be callit be thair awin names, or be the names of Breither, in all tyme coming, and that lordlie name and autoritie banissd from the Kirk of God, quhilk hes bot a lord, Chryst Jesus. Also the hail heids of the polecie, put in propositiones, and sett in ordour, war ratefied and allowit, except a litle of the Diaconat to be farther advyfit. Item, That na bischope fould be elected or maid thereafter, nor na minister consent therto, vnder the pean of deprivation. Item, The leat murdour of the Lord Glames, Chancellor, regreted; and for that blud and vthers, for the Kings prosperus government, vndertaken newlings in his awin persone, and for the guid acceptation of the wark of the polecie and discipline of the Kirk, now concludit, and to be presented to his Ma^{ty} and Counfall, ther was a generall fast concludit to be zealouslie keipit throwout the land.†

* At this Assemblie war a number of questiones giffen in from Court be Alexander Hay, Clark Register, and the answers therof crauit at diuers Assemblies thereafter, for the Courtes effect.

† When the Assemblie haid concludit the discipline, diuerse of the breithring, as namlie, Mr

The Assemblie thereafter convey'd at Stirling in July that sam year, wherin the form of conclusion, as in all the former Assemblies, sa in that, was, That the Kirk, all in a voice, hes concludit the haill articles and propofitiounes of the buik of the polecie of the Kirk, to be conform to the Word of God, and meit for the Esteat of the Kirk in this land ; and ordeanes the sam with a supplication, to be presented to the Kings Ma^{ty}. The quhilk was done, and his Hienes gaiff a verie confortable and guid answer theranent, nominating certean of his Counfall to confer with the breithring apointed be the Kirk thervpon.

That yeir my vncle dedicat to the King his CARMEN MOSIS, with certean Epigrammes, and a chap. of Job in vers, quhilk put all men in hope of graittr warks ; but partlie his grait occupationes and distractiones, partlie, as he wes wount to say, *Scribillantium et scripturientium turba* ; and cheiflie that he thought the tyme maist profitablie bestowit in doing, teatching, and framing of guid instruments for the meantinence of the treuthe and wark of the ministerie and scholles, moved him to neglect wraitting, except of verses and epigrammes, as his humor and occasiones moved him ; wharof he hes in his peapers a grait number, and nocht a few, as *Carmina Sybillina*, loft. Bot for commendation of thrie notable verteus in him, thrie things amangs manie ma I man recompt :—Interpretation of Dreames, Patience, and Heroic Stoutnes.

The Collage haid monie pleyes in law depending that yeir, and Mr Piter Blakburn was æconomus and speciall actor ; yit becaufe the æstimation of Mr Andro was graittr, he desyrit him at certean perempter dyettes to be present in Edinbruche. For sic a dyet being to go to Edinbruche, Mr Piter comes in to his chalmer in the morning, heavie and grim lyk. Being inquyrit be the Principall what ealed him, he answerit, “ I haiff dreamed an vnfall dream, and I am sum thing solist efter it.”—“ What is it ?” sayes he. “ Methought we

Andro Meluill and Andro Hay, desyrit the sam to be subscryvit be the haill breithring. To the quhilk Mr Patrik Adamfone answered, “ Nay—we haif an honest man, our Clark, to subscryue for all ; and it war to derogat to his fathfulnes and æstimation gif we sould all seueralie subscryue.” “ Weill,” sayes Mr Andro Hay, “ gif anie man com against this, or deny it heirefter, he is nocht honest.” And to Mr Patrik he said, befor thrie or fower, “ Ther is my hand, Mr Patrik ; gif yie com against this heirefter, consenting now sa throwlie to it, I will call yow a knaue, and it war never sa publictlie.” Mr Patrik receaues the condition : Bot at the presenting of the conclusiones befor the Regent and Counfall, the Regent askes Mr Patrik gif he haid assented therto. He denyit it, and that he haid refust to subscryve it. Whervpon the said Conclusiones of Discipline war refused be the Counfall. The cause wharof, when Mr Andro Hay haid inquyred at diuers honorable Counfellars, they leyed the wait on the said Mr Patrik, wha coming by in the mean tyme, Mr Andro Hay takes him be the hand befor the said Counfallour, and dispytfullie to his face sayes, “ O knaue, knaue ! I will crown thee the knaue of all knaues !”

war fitting at our Collage burde, and a cap full of barmie drink befor ws. I luiked to the cap, and I thought I saw a read headit tead lope out of it, and craled vpe vpon the wall, the quhilk I percewed and dang down, and tramped vnder my feit; and as I turned, I saw an vther lope out also, quhilk, whowbeit I followed, it gat away in a holl out of my fight."—"Be nocht solift," sayes he, "Mr Piter; I will interpret your dream, and warrand the interpretation trew, for a pynt of wyne?"—"For futhie," sayes the vther, "and it be guid, a quart."—"The Collage burd and cap is our Collage leiving, into the quhilk twa read nebbit teades hes intrufit thamselff. They ar the twa read neafed compeditours of our Collage, againft the quhilk yie haiff presentlie the actiones, viz. Jhone Grame, the firft whom yie perfewing at this dyet, clim als weill as he will on the wall of the law, yie fall ding down and owercome. The vther is the read faced Commiffar, Mr Archbald Beaton, wha be some wyll fall efchew presentlie, and win away. Affure thyself, man, thou fall find it fa." Mr Piter lauches, and sayes he was worthe the wyne, whow euer it was, for the twa men war verie read and tead lyk faced for ploukes and lumpes. And in deid it cam fa to pafs, for they brought hame a notable decreit of reduction of a few of the freites yeard againft Jhone Grame; and the vther, by moyen and ernest soliftation, gat the action delayit, and brought to arbitrimint.*

Now for his patience, whowbeit he was verie hat in all questiones, yit when it twitched his particular, no man could crab him, contrair to the comoun custome, as amangs manie vther, I marked this.—My Lord Hearife haid a fone in the Collage named Jhone, wha was drawin away from his studies and ordour be fum young men of the town, namlie, a burgefs air named Andro Heriot. The principall calles for Jhone, and reproving him, sayes, "What? hes my Lord your father fend yow heir to spend your tyme with debauchit perfones of the town," &c. This was tauld Andro Heriot, wha, partlie of intemperat difpofition, and partlie, as was fupposed, be the Collage mislykers

* I haiff also marked manie experiences in him of wouderfull figacitie and fmelling out of mens naturalls and difpositiones, fa that tho fum haid bein never fa fair farrand and curteus, he could nocht gif tham a guid countenance nor word; quhilk, indeid, wald prone ill men. Vthers, altho nocht of fa guid appeirance, he wald lyk of, and be hamlie with, wha wald prone weil. Of bathe the fortes I could racken diuers be nam and fournam, but it is nocht expedient; onlie an I can nocht omit, wha about this tyme was ordeanit be the Generall Affemblie to be tean ordour withall be the Synod of Glasgw for deserting of his minifterie; wha be his fear ciuill facions fund fauour with all except Mr Andro, wha, delling fcharplie with him for his defertion of the minifterie, gat this answer:—"I will nocht profes pouertie."—"O then," sayes Mr Andro to him, "yow will deny nocht onlie the minifterie, bot also trew Christianitie." This man was Mr Jhone Coluin, firft apoftat fra the minifterie, and fyne fra trew Christian religion to foull Papiftrie.

fired vpe, cam to Mr Andro, the Principall, a day efter ferment, coming out of the Kirk, haiffing all his schollars and Regents at his bak, and quarrels him schamfullie with manie thows and lyes, continowing from the Kirk almaist down to the Collage, quhilk is a grait space, yea, with sword about him, with menaffings and brawles; but Mr Andro verie patientlie and meiklie answers never a word bot "God facher, what hes muvit yow, yie neid to boft? We ar ma nor yie." The schollars war out of thair wittes, and fean wald haiff put hands on him, bot he rebuiked tham in sic fort that they durst nocht steir. As for myselff, for als patient as I am called, I doucht nocht suffer it, bot withdrew myselff from him.

Within a schort space efter, the said Andro contractes a fiver, of the quhilk he died; and a day or twa befor, he send for the Principall, wha glaidlie cam and visit him; wha, with grait remorse, confessit his offence, and commendit the vthers grait patience, saying, "That he haid win a graittr victorie of him, nor giff he haid sufferit his schollars to ding out his harnes;" and oft tymes embrasing and kissing him for the sweit confort he bestowed on him, being sa vnworthie, cryed ay for him sa lang as the breathe was in him; and sa gaiff vpe the ghaft, being a lustie youthe in his mide age.

The young man, Jhone Maxuell, partlie eschewing discipline, and partlie, as was supposed, caried away be the cownfall of Papiists, (for he haid gottin euill groundes therof, and all his fathers houfs, be Mr Gilbert Broun, Abbot of New Abey,) left the Collage, and abad in the town. Bot whowfoone the Lord Heres, his father, hard of it, he cam to the town, scharplie rebuked his sone, and brought him to the Collage, efter he haid lowinglie and maist curteslie delt with the Principall, causit the haill maisters and disciples convey in the verie clos of the Collage, and ther, in presence of all, aufterlie commandit his sone to sitt down vpon his knees, and humblie offer himselff to what sort of discipline the Principall of the Collage and his Regent (against whome cheiffie he haid bein refractar,) wald put him to. The young man obeyit humblie, and the Principall lifted him vpe be the hand efter promise of amendiment; and efter reconciliation he enterit him to his Regent againe, humblie presenting to him a piece of golde. What that Lord Heres was vtherwayes I leaue it to the Cornicle; bot in this he left a notable exemple to all noble men and fathers to follow.

For fordar verification of his grait patience, because he wald seim verie hat and impatient: At our table, comounlie at mealles and efter, was movit be him sum question of philosophie or artes, namlie, for this end to schaw that

Aristotle could er, and haid erred, contrar to the S. Andros axiom, *Abfurdam est dicere errasse Aristotelem*. Mr Piter Blackburn, our coleg, was a bitter propugnar of Aristotle; a verie guid and lerned man, bot rud and carlisfe of nature; and when he could nocht bear out his defence be reasone, he wald do it be coler and invectioun vpon the persone of Mr Andro, that he was arrogant, proud, and full of his awin sence; but when it cam to that the argument seassed, for the Principall never spak a word mair. And be this form of doing he wan Mr Piter from monie, bathe wrang opinionones and evill fasones; for the guid, honest harted man, frie from his coler, eschamed of himselff, amendit himselff. And this I marked euer to be Mr Andros maner: Being sure of a treuthe in reasoning, he wald be extream hat, and suffer na man to bear away the contrar; bot with reasone, words, and gesture, he wald carie it away, caring for na persone, whow grait soeuer they war, namlie, in maters of relligion. And in all companies, at table or vtherwayes, as he vnderstood and tuk vpe the necessitie of the persones and mater in hand to requyre, he wald frielie and bauldlie hauld thair eares fow of the treuthe; and tak it as they wald, he wald nocht ceas nor keipe silence; yea, and nocht onlie ance or twyse, bot at all occasiounes, till he fand tham better instructed, and sett to go fordwart in the guid purpose. And verelie be lang experience I haiff knawin him to haiff done as mikle guid in sic conferences and meittings as be his publict doctrine; for sic as war willing to vnderstand in sa doing, he pleasurit tham mair and mair; and sic as wer nocht, he suffered never to rest till he ather brought tham from ther contrarie mynd, or els discouered a perversis disposition against the treuthe. Giff he haid nocht bein throuche and resolut himselff in a mater, he wald haiff heard verie patientlie and quietlie, and reasonit ther-vpon caldlie and camlie aneuche till he war fullie resolut, and fand his grounds sure. But for his awine particular, in persone, gear, or fame, I knew him never hard in publict with anie man to this houre.

Now for his heroic courage and stoutnes:—The Regent, seeing he could nocht diuert him [be] benefites and offers, he calles for him a day indirectlie, and, efter lang discoursing vpon the quyetnes of the cowntrey, peace of the Kirk, and advancment of the Kings Ma^{ty} Esteat, he braks in vpon sic as war disturbers therof be thair conceats and owerfie dreames, imitation of Geneu discipline and lawes; and, efter sum reasoning and grundes of Gods Word alleagit,* quhilk irritat the Regent, he braks out in coler and boisting:—“Ther

* This Regent objected against the General Assemblie, That it was [a] convocation of the Kings

will never be quyetnes in this countrey, till halff a diffone of yow be hangit or banished the countrey.”—“Tushe, fir,” sayes Mr Andro; “Purpuratis tuis ista minitare mihi, idem est humi an sublime putrescam: Domini est terra. Patria est vbicunque, est bene. I haiff bein ready to giff my lyff whar it was nocht halff sa weill wared, at the pleasour of my God. I leived out of your countrey ten yeirs as weill as in it. Let God be glorified, it will nocht ly in your power to hang nor exyll his treuthe.” Monie siclyk hes he hard, and for me reported in mair ferfull form; bot for all nevir iarged a iot ather from the substance of the cause, or forme of proceeding therein. Bot a piece of storie I man report, steirit vpe in particular against him in my persone.

The Lord Boid was grait with the Regent, and haid a cusing in our Collage, named Alexander Boid, a youthe of a grait spreit and ingyne, bot verie commerfom and refractar. He haid pleyit the companion wickedlie with the maister in the grammar school, and sic lyk with the first regent the first yeir of his course in the Collage. The next yeir he comes to me: At his entrie I delt with him fearlie, and besought him to be weill conditioned, and he sould find na thing in me bot speciall courtesie and affectione; bot giff he sould preafs to misse me, and mak trouble as he haid done to his maisters befor, for als meik as I seimed he wald find me scharper nor anie he haid delt with. Vpon this premonition he continows halff a yeir as guid a bern as was in the seage. Till taking occasion of Mr Thomas Smetones companie, in the quhilk I mikle deltyed, I past with him to Edinbruche to fetch ham his wyff; and befor my going, I tuk exact ordour with my schollars, inioyning large tasks to tham, and apointing of censurers and deleattors of all ther behauiour. Coming ham again, I fand the said Alexander often deleated in grait faultes, namlie, absenting himself from the kirk, and pleying the loun on the Sabbath. I begin to deall with him in words; he disdeanes and vilipends with misbehauiour in words and countenance; I command him to correction—he rebelles: to be

leiges. Mr Andro answerit, “That Chryst and his Apostles war gilty of that cryme, wha conveinit with houndrethes and thousande, taught tham, and governed without anie leue of the magistrat; and yit did all dewtie to Cæsar, and bade gif him that quhilk was his.” Item, Mr Andro alleaging a place of the Actes to the said Regent, the Regent sayes, tantinglie, “Read yie euer of sic an Act as we did at St Jhonstoun?” Answeres Mr Andro: “Gif yie be escheamed of that act, Chryst wilbe escheamed of yow.” The Reformation of Relligioun in Scotland was don as the men in the Gospell, wha, bringing a man seik of the palsey, careid be foursome in bed, brak the housis aboue whar Chryst was, vnalking leue of the gudman and maister therof, for the grait desyre quhilk they haid to com to Chryst for the mans helthe. Yit Chryst fand na fault therwith, bot seing thair fathe, approued the sam, and healed the man. Sa throw zeall the kingdom of Heavin suffered violence at the beginning, and men fought to com to Chryst, without asking leue of King or Cæsar.

ſchort, I wald nocht be deforcit ; and he gat his deat peyit, bot indeid far within his demearit. He ſittes down in a nuk fra my fight, and whill I was teatching my leſſone, he takes his pen and ink horn, and ſtriks himſelf on the face and neas till effuſion of bluid ; he ryves his buik, and dighes his neas with the leaves therof, and drawes the bluid athort his face, and ſpots his clothes with the ſaming ; and incontinent efter the leſſone, rinnes out of the Collage, and away and compleanes to his frinds he was ſa miſuſit crewalie be me. The principall and maiſters at the bruit, and my deſyre, takes tryell, and finds it as is ſpoken. He byds away fra the Collage a monethe, about the end wharof, on a ſimmer evening efter ſupper, I was coming out of the Caſtell with twa of my companions, whar we haid bein viſiting a guid gentleman, wha, vnbeſet be twaſum, haid defendit himſelf notablie, being weill ſenfed till his dagger cas cut in pices, and brought to extream danger of his lyff, was compellit ather to ſlay an of tham or be ſlean ; for the quhilk apprehendit, he was detained in preſſone in the Caſtell, whar we cuſtomablie viſited him, and lernit of him to fence. Sa, coming from him in the kirk yeard, my ſchollar lying in weat with an Alexander Cuningham, fiſtar ſone to the Lord Boid, wha hounds out the youthe with a baton in his hand to ſtrik me behind my bak. Heiring the ſound of his feit, I turned and ſpak a few words, at the quhilk the boy rinnes by me and luiks for his helper, Alexander Cuninghame, wha cam with ſpeid efter him with a drawin ſword and monie bludie words. The twa that war with me ſaw nocht this Alexander, bot ran and tuk the boy ; ſa Alexander leyes out a ſtrak at me with the ſword, quhilk, declyning my bodie a litle, I eſchewed, and cloſing with him, I gripped his ſword arm vnder my left oxter, and with my right hand caught his quhingar, haiffing na kynd of wepean vpon myſelf, and bids him ſtand. Withe this, incontinent my twa companiones commes and finders ws ; ſa my God keipit me that night, bothe from doing or receaving anie fordar harme. Coming to the Collage, I ſchew the mater to the Principall, wha fiſt commandit all the ſchollars to ther bedds, perceaving tham incenſit, and fearing a wark of the deuill to deboiche tham from ther ſtudies, enter tham in blud, and wrak the wholl Collage. Yit wald nocht ſuffer the preparatiue to paſs vntean ordour with : Vpon the morn conveines the Rector and Magiſtrats of the Town, according to the ordour, and cites the parties befor tham. I compeir ; the vther is contumax, and perſeuers in his boſt. The mater is tryed exactlie. They decern Alexander Cuninghame for his wrang to come to the place whar it was done, and ther, humble, bear futed and bear headit, to craue the Rectour, the Principall,

and me, the persone offendit, forgiffnes. This being notefied to Alexander, he malings, and woves ther fould be graitter caufe maid or anie forgiffnes cravit. Ther na thing was noyfit fa mikle in the countrey, as the Boids and Cuninghams wald flay the maifters and burn the Collage. Bot the Principall iarget never a whit, nor movit himfelff, whowbeit fum of ws war right fleyd, but fend and reafit Letters, and fummoned Alexander befor the king and fecreit counfall, wha compeired with a grait number of his frinds, thinking to boft ws fra it ; bot we cam befor the king and counfall at S. Andros, produtit the proces and decreit of the rector and bailies of Glasgw, and obtained the fam to be ratefiet ; and the faid Alexander chargit to fulfill and obey it sic a day, or then to enter in ward within the Caftell of Blaknes. Coming ham to Glasgw, and the day approtching, our fpeciall frinds dealt with ws, namlie, the Rector, Mr Andro Hay, a man of grait moyen in the countrey, to quyt that decreit and forgiff it, feing ther was na evill done, vtherwayes he was certified it wald com to war ; for the man was neir in blod on the father fyde to the Erl of Glencarn, and on the mothers to the Lord Boid, the naturall and fafones wharof he knew, that they wald nocht fuffer ther blud fched (as they alleagit) vnreuengit. The Principall answers, " Giff they wald haiff forgiffnes, let tham crave it humblie, and they fall haiff it ; but or that preparatiue pafs, that we dar nocht correct our fchollars for fear of bangftars and clanned gentlemen, they fall haiff all the blud of my body firft." Sa the day comes, at the quhilk the Lord Boid comes to Glasgw, accompanied with all his frinds ; fo comes my Lord of Glencarn with his, to the number of four or fyve houndrethe gentilmen. The Principall is delt with be diuerfs interceffors nocht to present the place ; bot terrifie as they wald, he fayes, " They that will go with me, go ; they that are fleyd, let them tarie." And fa the Rector, the Principall, and I, with our fchollars at our bak, in our gowns, com to the kirk yeard, and ftude at the place whar I was vnbesett ; the kirkyeard being full of gentlemen, giffes place. Then comes Alexander, arrayit in his beft abuiyiment, in the middes of twa gentlemen, wharof an was the eldeft brother of my fchollar, the vther his neireft frind ; and the faid Alexander, bear headit and bear futed, and offers to fulfill the decreit giff anie wald accept of it. " Dout nocht of the acceptation," answers the Principall, " we are heir readie." And fa the faid Alexander, in prefence of all his frinds, to bear him witnefs, recited the words of the decreit, and obeyed conform to euerie circumstance. The quhilk, when the gentilman faw, wha, for the maift part, knew nocht for what caufe they cam, luche him to fkornt, fpendit thrie or four hounder mark

in the town, and returned, as they confest, graitter fulles nor they cam a field.

Now to Mr Thomas Smeton, of whom I maid mention befor.—I marked the wonderfull guidnes and providence of God towards his Kirk in this realme, wha, as first efter the blud of these martyrs, Mr George Wishart and Walter Miln, steired vpe Mr Knox to effectuat the wark of Reformation ; and taking him to his rest, send ham Mr Andro Meluill for continuance of zeall and sinceritie, with exquisit literature and knowlage, and for putting on of the coap-tean of the trew and right discipline and polecie. Sa, when the course of Papistrie begoud againe to creipe in be the alteration of the government, and Guisan Counfall entering about the King, then God plucked out from amangs the Jesuists, a wadge of thair awin timber, wherwith to rent and crofs thair deceaits. This was Mr Thomas Smeton, wha, in that iorney to Edinbruche, recompted to me the strange wirking of God with him ; this in soun :—That at the Reformation of religion, he being put from the Auld Collage of S. Andros, past to France, whare in Paris he thought mikle vpon the trew way of saluation, and be dealling of diuersis of his acquaintance, namlie, Mr Thomas Matteland, a young gentilman of guid literature and knowlage in the treuthe of religion, was brought to ken and be inclynde to the best way. Whar also he was acquaintit with my vnclie, Mr Andro, and Mr Gilbert Moncreiff. Yit lothe to alter his mynd wherin he was brought vpe, and fand himself sum tyme fullie perswadit in the mater of his fathe and saluation, he thought he wald leaue na thing vntryed and esseiyt pertaining therto. And vnderstanding that the ordour of the Jesuists was maist lerned, halie, and exquisit in the Papistrie, he resoluit to enter in thair ordour during the yeirs of probation ; at the end wharof, giff he fand himself fatted in his auld fathe, he wald continow a Jesuist ; and giff he fand nocht amangs tham that might remoue all the douttes he was cast into, it was bot folie to seik fordar, he wald yeild vnto that light, that God, be the earnest delling of his lowing frinds and companions, haid enterit him into. And sa he enterit in the Jesuists Collage at Paris, whar he fand Mr Edmont Hay, a verie lowing frind, to whom he communicat all his mynd. Mr Edmond, seing him worthie to be win to tham, and gissen to larning and fight, directes him to Rome, and be the way he cam to Geneu, whar Mr Andro Meluill and Mr Gilbert Moncreiff being for the tyme, he communicat with tham his purpose, and cravit thair prayers. Of his purpose they could sie na guid warrand, but thair prayers they promisit hartlie.

Sa, making na ftey ther, he pafst fordwart to Rome, whar he was receavit in the Jefuifts Collage gladlie. In the quhilk Collage was a father hauldin of beft lerning and prudence, wha was ordeanit to trauell with fic as wer detained in preffone for religion, to convert tham; of him he cravit that he might accompanie him at fic tymes when he went to deall with thefe prefoners, quhilk was granted to him. Be the way as they cam from the prefoners to the Collage, quhilk was neir a myll, Mr Thomas wald tak the argument of the prefoners, and mentein it againft the Jefuift for reasonings caufe, and indeid to be refoluit, and the more he infifted he fand the treuthe the ftrangar, and the Jefuifts answers never to fatiffie him. This way he continowit about a yeir and a halff in Rome, till at laft he becam fufpitius, and therfor was remitted bak to Paris, throw all the Collages of the Jefuifts be the way; in all the quhilks he endeworit mair and mair to haiff his douttes refoluit, bot fand himfelff ay fordard and fordard confirmed in the veritie. Coming to Paris again, he abaid ther a fpace verie lowinglie interteined be Mr Edmond, till at laft he could nocht bot difcover himfelff to Mr Edmont, to whom he fayes he was alfmikle behauldin as to anie man in the warld; for nochtwithftanding that he perceavit his mynd turned away from thair ordour and relligion, yit he ceafed nocht to counfall him frindlie and fatherlie, and fuffered him to want na thing. And being a verie wyfe man, he thinks to keipe Mr Thomas quyet, and nocht to fuffer him to kythe an aduerfar againft them. Perceaving, therfor, the young man giffen to his buik, he giffes him this counfall, to go to a quyet collage, fituat in a welthie and pleafant part in Lorain, whair he fould haiff na thing to do but attend vpon his buiks, whair he fould haiff all the Antient Doctors, and fic buiks as yie pleafit to reid; he fould leak na neceffars; thair he fould keipe him quyet till God wrought fordard with him, vtherwayes he wald caft himfelff in grait danger. Thair was na thing that could allure Mr Thomas mair nor this, and therfor he refolued to follow his counfall; and taking iorney, went towards Lorain, whair be the way the Lord leyes his hand vpon him, and vifites him with an extream fever, cafting him in vttermoift pean and perplexitie of body and mynd. Thair he fought a maift ftrang and ferfull battell in his confcience, bot God at laft prevealing, he determines to fchaw himfelff, abandone that damnable focietie, and vtter in plean profeffion the treuthe of God, and his enemies falshods, hypocrafie and craft. Sa coming bak to Paris again, he takes his leiuie of Mr Edmont, wha yit, nochtwithftanding, kythes na thing bot lowing frindfchipe to him, and at his parting giffes thrie counfalles. 1. To reid and ftudie the

Ancient Doctors of the Kirk, and nocht to trow the minifters. 2. To go ham to his awin countrey ; and thridlie, To marie a wyff. From that he manifested himfelf amangs the profeffours of religion, till the tyme of the mafacre quhilk fchortlie enfewit, at the quhilk being narrowlie fought, he cam to the Engliſh Ambaffator, Mr Secretarie Walfingham, in whafe houſe lyand at Paris for the tyme as in a comoun girth, he, with manie ma, war ſeaff. With whome alfo he cam to Eingland ſoone efter, whar he remeaned ſcholmaifter at Colcheſter till his coming to Scotland.

At his coming in Scotland, he was gladlie content to be in companie with my vncle Mr Andro, and ſa aggreit to be miniſter at Paſley, in place of Mr Andro Pulwart, wha enterit to the ſubdeanrie of Glaſgw when Mr David Cuninghame was biſchopit in Aberdein. A litle efter his placing, Mr Andro, Principall of the Collage, put in his hand Mr Archbald Hamiltones apoſtats buik, De Confuſione Caluianæ Scitæ apud Scotos ; and efter conference theranent, movit him to mak anſwer to the ſam, quhilk was publiſhed in print the yeir following, to the grait contentment of all the godlie and lernit. Mr Thomas was verie wacryff and pearfull, and ſkarſlie tuk tyme to refreche nature. I haiff ſein him oft find fault with lang denners and ſuppers at General Aſſemblies ; and when vthers wer therat, he wald abſtein, and be about the penning of things, (wherin he excellit, bathe in langage and form of letter,) and yit was nocht ruſtic nor aufter, bot ſweit and affable in companie, with a modeſt and naiue grautie ; verie frugall in fude and reyment, and walked maift on fut, whom I was verie glad to accompanie, whylls to Sterling, and now and then to his kirk, for my inſtruction and comfort. He louit me exceiding weill, and wald at parting thruſt my head in his boſome and kis me.

He being weill acquainted with the practizes of Papiſts, namlie, Jeſuiſts, and thair deuyces for ſubuerting of the Kirk of Scotland, bathe publiclie and privatlie ceaffit nocht to cry and warn miniſters and ſchollars to be diligent vpon ther charges and buiks, to ſtudie the controuerſies, and to tak head they neglected nocht the tyme, for ther wald be a ſtrang vnſeatt of Papiſts. Alfo he was cearfull to know the religion and affection of noble men, inſinuating him in thair companie in a wyſe and graue maner, and warning tham to be war of euill companie, and nocht to ſend thair berns to dangerus partes. And finalie, Mr Andro and he, marvelouſlie conſpyring in purpoſes and iudgments, war the firſt motioners of an antiſeminarie to be erected in St Andros, to the Juſuiſt ſeminaries, for the courſe of theologie, and ceffit never at Aſſemblies and Court till that wark was begoun and ſett fordwart.

The Generall Assemblie convenit at Edinbruche, October 1578. Therin the noble men frequentlie conveyit war defyrit to allow of the polecie of the Kirk by grait peanes and deliberation concludit, and, as they haid accepted the right and trew confession of the Christian fathe, sa of the discipline also drawin out of the word of God. They accepted therof, and promiset to meantein the sam to ther powar, except in sa far as the Kings Ma^{ty} and Counsall was nocht resoluit, namlie, of the Diaconerie. Thir noble men war the Erles of Atholl, Argyll, Montrose, &c. wha haid drawin the faction against the Regent Mortoun; sa it pleasit God to work.

That yeir arryvit Monsieur d'Obignie from France, with instructions and devyffes from the Hous of Guise, and with manie Franche fasones and toyes, and in effect, with a plean course of papistrie, to subuert the esteat of the Kirk new planted, bathe with trew doctrin and discipline. He brought with him an Mons. Mombirneau,* a subtile spreit, a mirrie fellow, verie able in bodie, and maist meit in all respects for bewitching of the youthe of a prince. They within few dayes insinuat thamselffs sa in fawour of the young king, that they gydit all, brought in be Mortones mislykers, bot to the wrak bathe of him and thame. Vnder thair winges crape in craftie fellowes, wha maid the reformation of relligion, and all the guid service done for the king befor, to be bot turbulent and treasonable delling, &c.; against the quhilk the ministers of Edinbruche, lyk fathfull watchmen, maid loud and tymus warning.

1579.—The Assemblie convenit at Edinbruche in the new kirk, July 1579, to convoy the mair craftelie and quyetlie the course intendit, thair is presentit from his Ma^{ty} a letter to the Assemblie, schawing his hienes guid mynd towards the Kirk, and craving the heads of the polecie to be presented to the parliament instant, to be past therat. This was to conciliat the fawour of the Kirk, and mak Mortoun mair odious till they war stranger. Item, Bischopes and Superintendents haille removit, and commissiouners from assemblie to assemblie in number sufficient for the haill realm, according to the feuerall provinces, placed in ther roun. The bishopes ther began to withdraw thamselues fra the Assemblies, and ordour takin theranent. The reformation of the Vniuersitie of St Andros intendit, and sutt maid to the Kings Ma^{ty} theranent. Presbyteries ordeanit to be erected, and that the exerceises sould be as presbyteries in the mean tyme.

* Mr Nicol Dalgle tauld me that this Monbirneas mother was a verie godlie lady, and schew grait curteffie to tham in France at Burge in Berie, and warmit tham of M. Obignies sending in Scotland, whervpon he maid aduertisment to the ministers of Edinbruche.

It was a maist pleafand and comfortable thing to be prefent at thefe Affemblies, thair was fic frequencie and reuerence, with holines in zeall at the doctrine quhilk foundit mightelie, and the Seffiones at euerie meiting, whar, efter ernest prayer, maters war graulie and cleirly proponit; overtures maid be the wyfelf; douttes reasonit and difcuffit be the lernedest and maist quik; and finalie, all withe a voice concluding vpon maters refolued and cleirit, and referring things intricat and vncleired to farder advysment. Namlie, it is to be noted, that in all thefe Affemblies anent the polecie, ther was nocht fic a thing as a careing away of anie point with a number of vottes, an or ma, or by a pre-occupied purpofe or led courfe; bot maters indifferentlie proponit, and efter beging light of God, and feafing the Scripture by conference and reasoning difcuffit, with large and fufficient tyme takin and diligentlie employed for that effect, all with a voice, in an confent and vnitie of mynd, determines and concludes.

God glorified himfelf notablie with that minifterie of Edinbruche in thefe dayes. The men haid knowlage, vprightnes, and zeall; they dwelt verie commodiufly togidder, as in a Collage, with a wonderfull confeat in varietie of giftes, all ftrak on a ftring and foundet a harmonie. Jhone Dury was of fmall literature, bot haid fein and marked the grait warks of God in the firft Reformation, and bein a doer bathe with tounge and hand. He haid bein a diligent heirar of Mr Knox, and obferver of all his wayes. He conceavit the beft grounds of maters weill, and could vtter tham fearlie, fullie, and ferfullie, with a mightie fpreit, voice, and action. The fpeciall gift I marked in him was halines, and a daylie and nightlie cearefull, continuall walking with God in meditation and prayer. He was a verie guid fallow, and tuk delyt, as his fpeciall confort, to haiff his table and houfs filled with the beft men. Thefe he wald gladlie heir, with tham confer and talk, profeffing he was bot a buik bearer, and wald fean lern of thame; and getting the ground and light of knowlage in anie guid point, then wald he reioyse in God, praife and pray thervpon, and vrge it with fa cleir and forcible exhortation in affemblies and pulpit, that he was eftimed a verie forderfum instrument. Ther ludgit in his houfe at all thefe Affemblies in Edinbruche, for comoun, Mr Andro Meluill, Mr Thomas Smeton, Mr Alexander Arbuthnot, thrie of the lernedest in Europe; Mr James Meluill, my vncl, Mr James Balfour, David Fergusone, David Home minifters; with fum zelus, godlie barrones and gentilmen. In tyme of mealles, was reasoning vpon guid purpofes, namlie, maters in hand; therefter ernest and lang prayer; therefter a chaptour read, and euerie man about gaiff his

not and obseruation therof: Sa that giff all haid bein fett down in wryt, I haiff hard the lernedest and of best iudgment say, they wald nocht haiff willed a fuller and better commentar nor sum tymes wald fall out in that exerceise. Therefter was sung a Psalme; efter the quhilk was conference and deliberation vpon the purposes in hand; and at night, befor going to bed, earnest and zealus prayer, according to the esteat and successe of maters. And often tymes, yea, almost daylie, all the Collage was togidder in an or vther of thair houffes; for, befor Mr James Lawfone and Mr Walter war married, they war burdit with Jhone Durie, and efter entring to thair awin houffes, keipit exceiding guid fallowschipe togidder.

Heir I man remember a singular benefit, of Gods prouidence and government towards me. I was then in the floure of my age, about a twa and twentie and thrie and twentie yeirs; a young man nocht vnlowlie, and of nature verie lowing and amorus, quhilk was the proped schot of Sathan wharby to snare me, and spoill the haill wark of God in me. Manie lovers haid I, and sum loves also; monie occasiones, in dyvers places and sortes of persones, and nocht of inferior rank: Yit my guid God, of his frie grace and loue towards me, a vean, vyll, corrupt youthe, partlie by his fear wrought in my hart, partlie by necessar occupation in my calling, and partlie be a certean schamfastnes of a bashfull nature, quhilk he pat in me, sa keipit me that I was nocht owercome nor miscaried be na woman, offensiulie to his Kirk, nor greiwsllie to my conscience, in blotting of my bodie. I markit befor the occasion I haid of lerning to sing and play on instruments of musie in S. Andros, wharof my hart was verie desirus, bot from grait skill wher in God keipit me; far graitter and sweittar haid I in Glasgw of a gentilmans hous in the town, wha interteined maist expert fingars and players, and brought vpe all his berns therin, namlie, his eldest dauchter, a verie pleasand gentilwoman, endewit with manie guid verteus. I haid euerie yeir sum of this gentilmans sonnes my schollars, and be that occasion was hamlie in his hous, and maist lowinglie and hartlie interteined. Affection enterit verie extreamlie betwix that gentlewoman and me, bot as God and man bathe knew, honest and cheast; yit sic as giff my God, and the cairfull and fatherlie admonitiones and comforts of my vncle, haid nocht supplied, it haid vndone me. Manie fear battels and greiws tentationnes did my God vphauld me in, and carie me throw, and at last put in my hart a purpose to seik and vse that holie and lawfull remeid of mariage, and therin, namlie, to respect a helpe and confort for that calling, whervnto I haid adwomit myself. Sa be my hanting to the General Assen-

blies in Edinbruche, and takin with the godlie ordour and exerceise in the familie of Jhone Durie, and with that cairfull walkine with God I saw in him; as also with sum appeirance of Gods face and honestie I saw in the face and fasones of the bern, being bot about alleavin or twall yeirs of age, I resolut with my God to settle my hart ther, tak hir for my loue, and put all vther out of my hart: And this almost a four yeir befor our mariage.

1580.—The Generall Assemblie convenit at Dondie, July 1580, wharat Mr James Lawfone was moderator: The Kings Commissiounars war ther. Ther Episcopatus was vtterlie abolisched, and all bruikand that office ordeanit to demit the sam, and with dew tryall to be receavit as pastors of particular congregatiounes de nouo, and that vnder pean of excommunication; and the provinciall Synods immediatlie following to put the act in execution. Item, Anent the office of Reidars, that ther is nocht sic an office in the Kirk of God as of simple reiding; and therfor, all Reidars to be tryed within twa yeir, and giff they haiff nocht profited sa that they ar able to exhort with doctrine, to be deposit, and that nan sould be admitted, in tyme coming, to anie benefice that could do na mair bot reid. Also manie delationes was maid of Papists that had flocked hame with and efter Monsieur d'Obignie, wha haid prefence and credit at Court; wheranent the Kings ministres, Mr Jhone Crage and Jhone Dunkanson war admonished.

At that Assemblie, Captan Robert Anstruther, father brother to the present Lard of Anstruther, wha haid spendit his hail lyff in the warres in France, and haid attained ther to honour and ritches, moved of conscience, cam hame to end his lyff in his awin countrey, in the Reformed Kirk therin, and offerit himself as a penitent to the said Assemblie, for being sa manie yeirs present at Mefs with his maister, the King of France, knawin the ydolatrie therof, and professing the trew religion in his hart. The Assemblie remitted him to the Synod of Fyff and Presbyterie of St Andros, to be receaved in the fawour of the Kirk, as he was the wintar thereafter, and within a yeir died happellie full of dayes. He was a verie wyse and valiant man in armes, spendit all his tyme in the warres with grait honour, and yit haid the hape never to sched blud with his awin hand, nor to haiff his blud sched. He left to the pure of the congregation of Kilrinny, whare he was born, and whare he died, the founn of a thousand marks.

That yeir was the Kings first progress and promene athort his countrey, with solemnities of entrels in manie of his Hienes brouches; and amangs the

rest of St Andros, whar we war for that present com from Dondie with the supplication and articles of the Assemblie, and keiping a dyet befor the Counfall about Alexander Cuninghame, in the mater mentioned befor. Whar, on a day, the gentilmen of the countrey about, haid a gyfe and farce to play befor the King: His Ma^{ty} was in the new Innes of the Abay, befor the windowes wharof, the schow was to be maid. Grait confluence of peiple conveyned, and the place read with a fear circuit: It continowed void for the space of a lang houre, wither that his Ma^{ty} was nocht readie to behauld, or the playars to present thamselues, I can nocht tell, bot, whill all ar gafing and langing for the play, in stappes Schipper Lindsay, a knawin frenetic man, and paeßes vpe and down in the circuit with a grait grauetie, his hands in his fyde, looking verie big and hiche. The man was of a grait telyie, weill bigged, of a large face, and guid manlie countenance, all rouche with heire, his browes grait tuftes of heire, and als grait a tuft vpon the verie neb of his nease; his look was verie reasit and hiche: Wherat first the peiple maid a noyse with lauching; bot when he began to speak, he movit sic attention as it haid bein to a preatcher, and indeid, for my part, I was mair movit with it then with monie preatchings. Ther he discourfit with grait force of sprit and mightie voice, crying vpon all of all ranks and degries to heir him, and tak exemple be him, whow wicket and ryottous a man he haid bein; what he had done and conquiest be the fle, and whow he had spendit it, and abosit himself be land; and what maift iustlie for that the grait God and iudge of the world haid brought vpon him. He haid wit, he haid ritches, he haid strenthe and abilitie of body; he haid sam and estimation passing all of his tread and rank; bot all was vanitie, that maid him misken his God, wha wald nocht be miskenned, namlie, be the hicheft. And turning himself to the bofs windo, whar, in the nedmaift, the Erle of Morton was standing gnapping on his staff end, and the King and Monsieur d'Obignie aboue, he makes sic application to him in speciall as movit him throw the hart, and was marvellus in the eares of the heirars: For myself, I was estonished and movit to tears, heiring and seing the man. Amangs the rest, he warned him, nocht obscurlie, that his iudgment was neir, and his dome was dichten. And indeid, the verie sam tyme was the platt a dreffin against the Erle of Morton, na wayes knawin nor suspected of anie in comoun. Sa that the plat leyers wald haiff suspected a discouerie, giff they haid nocht knawin the man to be lunatik and bereft of his wit. I market the Erle, standing iust fornent him, mikle movit with this first interlude, as ernesft and nocht play, sa that during

all the sportes that followed, he altered never the grauitie of his countenance.

In the monethe of October immediatlie thereafter, the Generall Affemblic conveinet at Edinbruche. Ther bishopes callit vpon ; all war fund absent. The actes maid against them ordeanit to be put in operation. Mr Andro Meluill, fear against his will, decernit and ordeanit to transport himselff from Glasgw to St Andros, to begine the wark of Theologie ther, with sic as he thought meit to tak with him for that effect, conform to the leat reformation of that Vniuersitie, and the New Collage therof, giffen in be the Kirk and past in Parliament. Wharvpon compulsators of horning past out against him, and Mr Thomas Smeton ordeanit to be placed in the Collage of Glasgw in his roun.

About this tyme rested happelie in the Lord, Mr Jhone Row, minister of St Jhonstoun, a wyse, grave father, and of guid literature, according to his tyme ; wha, be information of my vncle, Mr Andro, haid first, in a Generall Affemblic, be doctrine, cleirit all the heads of the discipline, to the grait contentation of the hail Kirk ; and thereafter continowit a constant promoter therof to his end.

The vacans befor, and all that yeir, I was resolued haillelie to haiff gean to France ; bot could na wayes obtain my vncles guid will, nor yit the guid breithrings, whase iudgments I reuerenced ; yit I haid almost prevealed till this transportation was concludit. And then, partlie moved with the low and reuerence of my vncle, whom I could nocht leaue, so earnestlie desyring me to tak a part of that charge with him ; and partlie glad to be frie from the daylie labor of regenting in Philosophie, to ascend to the professioun and daylie trauell in Theologie, wharin I was blythe to spend my hail lyff, I cast away that purpose of France, and tuk me haillelie to tak part with my vncle, namlie, finding the approbation of all the guid breithring and calling of the Kirk to that purpose. Yit a benefit, quhilk I haid of that purpose, to pass in France, was the studie of the Frenche toung, wharto I was mikle giffen that yeir, and wherin, to satisfie me, my vncle helped me graitlie, be conferring with me textes of Scripture ; also sum thing of the best authors in the Frenche toung, as of Plutarches Lyves and Heliodors Ethiopic Historie, conferring the Greik with the Frenche, wherby I profited in bathe, namlie, in the right pronounciation of the Frenche langage, quhilk is hardest to attein vnto. Be quhilk occasion I tuk mikle delyt, and reade manie things in the Frenche langage.

We tuk leive from Glasgw with infinit teares on bathe sydes, sa that sic as war our mislykers befor, (wharof, except sum Boyds and that Alexander Cunningham, ther was nan,) wald haiff fean kythed frindschipe then ; and leaving Mr Thomas Smeton in the Principalls, and my cwifing, Mr Patrik Meluill, (sone to guid Roger, wha leatlie haid past his course in Philosophie ther,) in my roun, we cam to Edinbruche about the end of November, whare I fand my bern growand in grace and fawour with God and man, quhilk eased me sum what of the langour of our frinds at Glasgw.

But the grait feir and cear quhilk was in my hart of my inhabilitie to vnderdak and bear out sa grait a charge as to profels Theologie and holie tounges amangs minifters and maifters, namlie, in that maift frequent Vniuersitie of St Andros, amangs diuers alterit and displacit, and therfor, malcontents and mislykers, occupied me sa, that I behouit to forgett all, and rin to my God and my buik.

Mr James Lawfone, Jhone Dury, with the Lards of Bread and Faldownfyde, convoyit ws to Londy, and sa with the Lard therof, to St Andros, and enterit ws in the Collage in the monethe of December, 1580. Mr Andro, principall maifter, Mr Jhone Robertfone, wha haid bein lang in that Collage befor, and haid studiet sum thing in Theologie, a guid weil conditionet man, but of small literature and giftes, and me. Mr Andro maid his preface, and enterit to the comoun places : Sa did I, and enterit to the Hebrew Grammar. Mr Jhone did as he could in the New Testament, bot was supplid therin be the Principall, wha remitted na thing of his wounted peanes.

At our first entrie, ther was a student chalmerit abon a lafted leache seller, in the quhilk fellar wrights war working, and it was full of dry timber and spealles, grait and small. The student colling his candle in a morning, the coll falles throw the laft, and kendles the small speals lyand alangs a pleaning burde, and sa athort the hous ; he comes out greitting and crying, quhilk, my chamber being nixt, I heir, and coming down with speid, lookes in at a window, and fies all the hous athort in fyre, and the key of the dure could nocht be gottin. Giff I haid a dammist fear hart, God knowes, luiking for na thing bot the burning of the hail place at our first entrie, to the grait discouragement and greiff of all guid men, and the ioy of the wicked, and sic as heated the wark. Wharfor, crying mightilie to God in my hart, I, with the auld portar, presses the breaking of the dur in vean ; bot it pleased God mercifullie to luik on and pitie the mater, sending the wright boy with the key onluikit for, and twa or thrie with water, wherby we quenched the fyre befor it tuk

hald of the gefts and lafting aboue ; and indeid, the houfs being fa full of dry timber and fpealles, it was a wonder to fie the fyre fa foone flokned ; and that, quhilk I thought a speciall benefit, befor anie thing was hard therof in the town, or noyfe maid therabout ; bot it fank fa in my hart, that I could nocht forget nor conceill it, for danger of vnthankfulnes to God, wha fa mercifullie keipit that wark from sklander and difcuragment at the first entrefis therto.

Ther was nan that welcomde ws mair nor Mr Patrik Adamfone, called Bifchope, wha reforted to our leffones, and keiped verie familiar frindfchipe with Mr Andro, promifing what could ly in him for the weill of that wark. He haid takin him to the minifterie of St Andros, and teatched twyfe in the ouk exceiding fweetlie and eloquentlie ; but the Saboths at efter noone, vaked becaufe of Mr Robert Hamiltons feiklines, wha was ordinar minifter. And therfor, at the defyre of fum of the eldars of the kirk fend from the Sef-
fion, I occupied the pulpit on the Sabaths at efter noone, lyk as the Principall did oftentimes in the forenoone, in abfence of the Bifchope. Thus it pleased God, of vnspeakable grace, to hald the mouthe quhilk he haid opened, founding his treuthe and praisfe, quhilk was done with grait tentationes and mikle trembling and fear in the prefent tyme, bot now rememberit to the graitteft ioy of my hart. And thus we war occupied all the ouk in the fchoolls, and in the Kirk on the Sabothe, quhilk was my onlie releiff againft monie foolifhe thoughts and languiffing cears, and held me faft vpon my God, with ernest wakryffnes, to beg his grace.

Ther was twa things that daylie ftereit me vpe to thankfulnes toward God, and ernest indewour in my calling. That an, when I lewked vpon fic as haid bein maifters and regents when I was a fchollar, now to be receavers of inftruction out of my mouthe, faying oft with Daid, "Thow has maid me wyfar nor my teachers." Another, I faw a condifciple of myne, mentioned befor, Mr Daid Elifon be name, wha was the beft fchollar of his clafs all the tyme of our courfe, and going to France with the Clark Regiftar fonnes, ther he falles in a phrenesie and daffing, quhilk keipit him to his deathe ; whom, when I beheld out of the pulpit in the fcholles, and rememberit the mercifull working of my God with mie, my breift could nocht contain my breathe nor my eis teares. Then I had the honour of him, to whome all honour aperteines, to be the teatcher of Mr Robert Rolloc, of moft worthie memorie, the Hebrew tounge, wha reforted ordinarlie to my leffone and chalmer for that effect.

1581.—The Generall Assemblie convened at Glasgaw in Apryll, 1581, wher-at, throw distance of place, and the new beginning of our wark in St Andros, Mr Andro thought lang nocht to be; bot at last, borrowing a guid hors from the Bischope, affhand takes iorney and keipes that Assemblie. Therin the office of Bischopes, as they war mentioned, iudged damnable. The Act of Dondie cleirliar exponit and ordeanit to be put in execution. The ordour of Presbyteries, in all prouinces, sett down, and Commiffionars apointed for establisfing of the sam. The Kings Confession, published for removing suspition of Papistrie from the Court, fighted and allowit. This Confession is maist notable; bot because it is publick and comoun in the houffes and hands of all, I haue omitted it. Bot, namlie, the buik of the Polecie, efter almaiſt a ten yeirs labours, was throwlie, and in everie point, ratified and ordeanit to be inregistrat in the buiks of the Assemblie, and copies therof given furthe to all provinces. The quhilk, because this declyning age is beginning to forget and slipe fra, I thought guid to insert in this place, wharof the tenor followes:—

THE HEADS AND CONCLUSIONS OF THE POLECIE OF THE KIRK, 1581.

CAP. I.

Of the Kirk and Polecie therof in generall, and wherin it is different from the Ciuill Polecie.

I. CONCLUSION.

PROPOSITION 1. The Kirk of God is sum tymes larglie tean for all them that professes the Euangell of Jesus Chryſt; and ſa it is a companie and fellowſchipe, nocht onlie of the Godlie, bot alſo of hypocrites profeſſing, alwayes outwardlie, a trew religion.

2. Vther tymes it is taken for the godlie and elect onlie; and ſum tymes for them wha exerceiſes the ſpiritual functiones amangs the congregation of them that profeſſes the treuths.

3. The Kirk, in the laſt ſence, hes a certean powar granted be God, according to the quhilk, it uſes a propre iuriſdiction and government exercit to the comfort of the hail Kirk.

4. This powar eccleſiaſtical, is a powar and authoritie granted be God the Father, throw the Mediator Jesus Chryſt, vnto ſic wha hes the ſpecial government of the Kirk committed to them be lawfull calling, according to the Word of God.

5. The polecie of the Kirk, flowing from this powar, is an ordour or form of ſpiritual government, exercit be the members apointed therto be the Word of God giſſen be Chryſt vnto his office bearers, to be viſit for the weill of the hail bodie of his Kirk.

6. This powar is diuerſlie viſit; for ſum tymes it is ſeuerallie exercit, (cheiſlie be the teatchers,) ſum tyme coniunctlie be mutuall conſent of them that bears the office and charge efter the form of iudgment: That an is comounlie callit, *Potestas ordinis*; that vther, *Potestas iuriſdictionis*.

7. These two kynds of powar hee bathe a author and ground, and a small cause, bot ar different in the form and maner of execution; as is euident in the speaking of our Maister in the 16 and 18 of Mathew.

8. This powar and polecie ecclesiasticall is different and distant in ther awin nature fra that powar and polecie quhilk is callit Ciuill, aperteinand to the ciuill government of the Comoun weill, albeit they be bathe of God, and tend to a end, giff they be rightlie vsit; to wit, to advance the glore of God, and to haiff guid subiects.

9. For this powar ecclesiasticall flowes immediatlie from God, throw the Mediator Jesus Chryft, and is spirituall, nocht haiffing a temporall head on erthe, bot onlie Chryft the spiritual king and governour of his Kirk, now in glorie within the heauines, at the right hand of his father.

10. Therfor, this powar and polecie of the Kirk shuld lein vpon the Word immediatlie, as the onlie ground therof, and shuld be takin from the pure fonteans of the Scripture; heiring the voice of Chryft the onlie king of his Kirk, and therfor sche shoud be rewrit be his lawes alleanerlie.

11. It is a tyle fallie vsurpit be Antichryft, to call himselff head of the Kirk, and aught nocht to be attributit to angell or man, of what estate soeuer he be, saving to Chryft Jesus, the onlie head and monarche of his Kirk.

12. It is proper to kings, princes, and magistrates, to be callit Lords and Dominators ower their subiects, whom they govern ciuillie; bot it is proper to Chryft alean to be callit Lord and Maister in the spirituall government of the Kirk. Nor aught anie that bears office therin to vsurpe dominion, or be callit Lords within the Kirk, bot onlie ministers, disciples, and servants; for it is Chryfts proper office to command and reull his Kirk vniuersall, and euerie particular Kirk, throw his spreit and word be the miniserie of men.

13. Nochtwithstanding as the ministers and vthers of the ecclesiasticall estate ar subiect to the magistrat ciuillie, sa aught the persone of the magistrat to the Kirk spirituale, and in ecclesiasticall government and discipline.

14. The exerceise of bathe thir iurisdictiones can nocht stand in a persone ordinarie.

15. The ciuill powar is callit the powar of the sword; the vther is callit the powar of the keyes.

16. The ciuill powar shuld command the spirituall to exerceise and do thair office according to the Word of God. The spirituall reulars shuld require the Christian magistrat to minister iustice and punishe vyce, and to meantein the libertie and quietnes of the Kirk within thair boundes.

17. The magistrat commandit externall things for externall peace and quietnes amangs the subiects. The ministrie handlit onlie externall things for conscience cause.

18. The magistrats handlit onlie externall things and actiones don befor men; bot the spirituall reulars iudge bathe inwart affectiones and externall actiones, in respect of conscience, be the Word of God.

19. The ciuill magistrat crawes and gettes obedience be the sword and vther externall meanes; bot the ministrie be the spirituall sword and meanes.

20. The magistrat nather aught to pretche the Word, minister the Sacraments, nor execut the Censours of the Kirk, nor yit prescryve anie form or reull whow it shuld be done, bot command the minister to obserue the reull commandit in the Word of God, and punishe the transgressours be ciuill meanes. The minister, on the vther part, exerceis nocht the ciuill iurisdiction, but teatches the magistrat whow it shuld be done according to the Word of God.

21. The magistrat aught to affist, meantein, and fortife the Jurisdiction of the Kirk. The minister shuld affist thair prince in all things aggreiable vnto the Word of God, provyding they neglect nocht thair awin charge be involuing themselues in ciuill effeares.

22. Finalie, As minifters ar fubiect to the iudgment and punifment of the magiftrats in externall things if they offend, fa aught the magiftrates to fubmit themfelues to the difcipline of the Kirk, if they tranfgrefs in maters of religion and confcience.

CAP. II.

Of the parts of the Polecie of the Kirk, and perfons and office bearers, to whome the adminiftration thereof is committed.

1. As in the ciuill polecie, the wholl comoun weill confiftes in the governours or magiftrats, and fic as ar governit or fubiects ; fa, in the polecie of the Kirk, fum ar apointed to be reulars, and the reft of the members therof to be reuled and obey according to the Word of God and infpiration of his fpreit, alwayes vnder that an head and governour, Chryft Jefus.

2. Again, the hail polecie of the Kirk confiftes in thir things :—In doctrine, in difcipline, and in diftribution. With doctrine annexit the adminiftration of the Sacraments.

3. And according to the partes of this diuifion ar yfethe a thriefauld fort of officers in the Kirk ; to wit, of minifters or preachours ; of eldars or governours ; and of deacones or diftributars. And all thefe may be called be a generall word, Minifters of the Kirk.

4. For albeit the Kirks of God be reuled and governed be Jefus Chryft, wha is the onlie King, his prieff, and head therof, yit he vfes the minifterie of men as a maift neceffarie midds for his purpofe.

5. For fa he hes, from tyme to tyme, befor the Law, vnder the Law, and in the tyme of the Evangell, for our grait comfort reafed vpe men indewed with the gifts of the Spreit, for the fpirituell government of his Kirk, for the exerceifing and bearing of his awin powar, throw the Spirit and Word to the building of the fam.

6. And to tak away all occafion of tyrannie, he will that they fould rewell, with mutuall confent of breithring and æqualitie, euerie an according to thair functiones.

7. In the New Testament and tyme of the Euangell, he hes vfit the minifterie of the Apoftles, prophets, euangelifts, paftors, and doctors, in adminiftration of the Word ; the Eldarfchip for guid ordour and adminiftration of difcipline, and the Deaconschipe to haue cure of the Kirk guiddees.

8. Sum of thir ecclefiafticall functiones ar ordinar, and fum extraordinar or temporall.

9. The office of Apoftles, Euangelifts, and Prophets, ar nocht perpetuall, bot ferving for the firft planting of the Kirk, now haiff ceaftit, except when it pleafethe God extraordinarlie to fteire vpe fum of tham for a tyme againe.

10. Ther ar four ordinar functiones, or offices, in the Kirk of God : The office of the Paftor, Minifter, or Bifchope ; the office of Doctor ; of the Prefbyter or Eldar, and of the Deacon.

11. Thir offices are ordinar, and aught to continow perpetuallie in the Kirk, as neceffarie for the government and polecie of the fam ; and na ma offices aught to be receavit or fufferit in the trew Kirk of God eftablifhed according to his Word.

12. Therfor, all the ambitius tytillies inventit in the Kingdome of Antichryft, and in his vfurped Hierarchie, quhilk ar nocht of thir fortes, togidder with the offices depending thervpon, in a word, aught to be reiected.

CAP. III.

Whom the persons that be in ecclesiasticall offices ar admitted to their functions.

1. Vocation or calling, is comoun to all that sould bear office within the Kirk, quhilk is a lawfull way be the quhilk qualesiet persones ar permitted to anie spirituall office within the Kirk of God.
2. Without this lawfull calling it was neuer leifome to anie persone to middle with anie function ecclesiasticall.
3. Ther is twa sortes of calling; ane extraordinar, immediatlie be God, as wer the Prophets and Apostles, quhilk, in Kirks establisht, and alreadie weill reformed, hes na place.
4. That vther calling is ordinar, quhilk, befyde the calling of God, and inwart testimonie of guid conscience, hes the lawfull approbation and outward iudgment of men according to Gods word and ordour establisht in his Kirk.
5. Nan aught to presume to enter in anie ecclesiasticall office without he haiff this guid testimonie of conscience befor God, wha onlie knawes the harts of men.
6. This ordinar and outward calling hes twa partes: Election and Ordination.
7. Election is the chusing out of a persone or persones maift habill to that office that veakes, be the iudgment of the eldarschipe and consent of the congregation, whervnto the persone or persones ar to be apointed.
8. The qualities in generall requisit in all them wha sould bear charge in the Kirk, consistes in foundnes of religion and godlines of lyff, according as they ar sufficientlie sett furthe in the Word.
9. In this ordour of Election is to be eschewit, that na persone be intrustit in anie of the offices of the Kirk against the will of the congregation, over quhilk they ar to be apointed, or without the vot of the eldarschipe.
10. Nan aught to be intrudit or put in the places alreadie planted, nor in anie roum that veakes for anie warldlie respect. And that quhilk is called the benefice, sould be nathing els bot the stipend of the minifter wha is lawfullie called and elected.
11. Ordination is the separation and sanctefeing of the persone elected to God and his Kirk, efter he be weill tryed and fund qualifiet.
12. The ceremonies of Ordination ar, fasting, prayer, and imposition of the hands of the eldarschipe.
13. All thir, as they ar ordinat of God, and maid able be him for the wark whervnto they ar limited within Gods word, sa aught they nocht to pas the bounds therof.
14. All these office bearers sould haiff ther awin particular flocks, whom amangs they exerceise thair charge, and sould mak residence with tham, and tak the inspection and oversight of tham, euerie ane in his vocation. And generalie thir twa things aught they all to respect: the glorie of God, and edifeing of his Kirk, in discharging the dewties in ther calling.

CAP. IV.

Of the Office bearers in particular; and first, of the Pastor or Minister.

1. Pastors, or bishops, or minifters, ar they wha ar apointed to particular congregationes and kirks, quhilk they reull be the Word of God, and ower the quhilk they watche. In respect wharof,

sum tymes they are called pastors for feiding of thair flocks; sum tym *seniores*, or bischopes, because they watche over the congregation; sum tym ministers, be reasone of thair service and office; sum tyme also presbyters, or seniores, or elders, for thair age, granitie, and maners, quhilk they aught to haiff in taking care of the spirituall government, that aught to be maift deir vnto tham.

2. They that ar called to the minifterie, or that offer thamfelues thervnto, aught nocht to be elected without a certean flocks be affigned vnto tham.

3. Na man aught to ingyre himselff, or vsurpe this office, without a lawfull calling.

4. They wha ar annes callit be God, and dewlie elected be man, efter that they haiff annes accepted the charge of the minifterie, may nocht leane thair function.

5. The desertours sould be admonished, and, in caise of obstinacie, finalie excommunicat.

6. Na pastor may leane his flock without licence of the Provinciaall or Nationall Assemblie; giff he do vtherwayes, efter admonition nocht obeyit, let the censours of the Kirk strik vpon him.

7. Vnto pastors of the Kirk aperteines the teatching of the Word of God, in seasone and out of seasone, publiclie and priuatlie; alwayes teatching to edifie and discharge of his conscience be Gods Word prescryvit to him.

8. Vnto the pastors onlie aperteines the administratioun of the Sacraments in lyk maner as of the Word, for bathe ar appointed be God as meanes to teatche ws, that an be the eir, that vther be the ei and vther senses, that by baith the knowlage may be transferrit to the mynd.

9. It aperteines be the sam reasone to the Pastor to pray for the peiple, and, namlie, for the flock committed to his charge, and to blis them in the nam of the Lord, wha will nocht suffer the blessing of his fathfull servands to be without effect.

10. He aught to watche aboue the maners of his flock, that he may the better apply to tham, in rebuking dissolut persones, and exhorting the godlie to continow in holines and the feir of the Lord.

11. It apperteines to the minifter, efter lawfull proceeding be the eldarfchipe, to pronounce the sentence of binding and lowfing vpon anie persone, according to the powar of the keyes granted to the Kirk.

12. It belanges to him in lyk wayes, efter lawfull proceeding of the eldarfchipe, to solemnize the band of mariage, and blis the persones ioyned therein.

13. And generalie all denunciations that ar to be maid in the kirk, befor the congregation, concerning ecclesiastical offences, belanges to the office of the minifterie, for he is the mouthe, messenger, and herauld of God, betwix him and his peiple in all there effeares.

CAP. V.

Of Doctors and thair office, and of the Scholles.

1. Ane of the twa ordinar and perpetuall functiones that tranelles in the Word, is the office of a Doctor, wha may also be called a Prophet, Bischope, Eldar, or Catechisar, that is, a teacher of the Catechisme and Rudiments of Religion.

2. His office is to opin vpe the mynd of the spreit of God within the Scriptures, simplie without sic application as the minifter vses, to that end that the fathfull may be instructed in the right warrands of halfome doctrine; and that the puritie therof may abyde in the Kirk, vncorrupted be ignorance and euill opinionones.

3. He is different from the Pastor, nocht onlie in name bot in diuerfitie of giftes ; for to the Doctor is giffen the word of knowlage, to open vpe, be simple doctrine, the mysteries of fathe : To the pastor the gift of wefdome, to apply the sam be exhortation to the maners of the flocke, as occasion feruit.

4. Vnder the name and office of a Doctor, we comprehend the ordour of Scholes in Collages and Vniuerfities, quhilk hes bein meanteined carfullie, alaweill among the Jewes and Christianes as profane nationes.

5. The Doctor being an Eldar, as said is, fould affist the Pastor in the government of the Kirk, and concure with the elders, his breithring, in all Assemblies, be reafone the interpretation of the Word, quhilk is onlie iudge in ecclesiastical maters, is committed to his charge.

6. Bot to preatche vnto the peiple, to minifter the Sacraments, and to celebrat mariage, pertaines nocht to the Doctor, vnles he be vtherwayes callit ordinarlie ; whowbeit, the Pastor may teatche in the Scholles as he wha hes the gift of knowlage, oftentimes meit therfor, as the exemple of Policarpus and vthers does testifie.

CAP. VI.

Of the Eldars and thair office.

1. The nam of Eldar in the Scripture is sumtyme the nam of age, and sumtyme of office.
2. When it is the nam of office, sumtyme it is taken larglie, comprehending alaweill the pastors and doctors, as tham wha ar comounlie callit Seniors or Eldars.
3. In this our diuision, we call thofe Eldars, whom the Apostle tyttles Prefidents or Governours.
4. Thair office, as it is ordinar, fa it is perpetuall, and alwayes necessar in the Kirk of God.
5. The Eldarschipe is a spirituall function as the minifterie.
6. Eldars annes called to the office lawfullie, and haiffing the gifts of God meit to exerceise the sam, may nocht leaue it againe.
7. Albeit sic a number of elders may be schofin in certean congregations, that an part of them may releiue an vther for a reasonable space, as was amangs the Leuites vnder the law in serving of the temple.
8. The number of Eldars in euerie congregation can nocht be limitat, bot fould be according to the bounds and necessitie of the peiple.
9. It is nocht necessar that all the elders be also teatchars of the Word, albeit cheiflie they aught to be sic, and fa worthie of double honnour.
10. What maner of perfones they aught to be, we referre it to the exprefs Word, namlie, the Canons wrytten be the Apostles.
11. Thair office is also, feueralie as coniunctlie, to watche diligentlie vpon the flock committed to thair charge, bathe publiclie and priuatlie, that na corruption of religion or maners enter therein.
12. As the pastors and doctors fould be diligent in sawing the seid of the Word, fa fould the elders be cairfull in seiking the frutt of the sam amangs the peiple.
13. It apertaines to tham to affist the pastors in examination of them that comes to the Lords Table, and in vifiting of the seik.
14. They fould be cairfull to caufe the Actes of the Assemblie, alaweill particular as provinciall, or generall, to be put in execution.

15. They ſould be diligent in admoniſhing all men of their dewtie, according to the reull of the Evangell.

16. Things that can nocht be corrected be priue admonition, they ſould bring and deale to the Eldersſchipe.

17. Their principall office is to hauld aſſemblies with the paſtors and doctors, wha ar alſo of their number, for eſtablifſing of guid ordour and execution of diſcipline. Vnto the quhilk aſſembly all men ar ſubiect that remeanes within their bounds.

CAP. VII.

Of Eldarſchips, Aſſemblies, and of Diſcipline.

1. Eldersſchipes or Aſſemblies ar conſtitut of Paſtors, Doctors, and Eldars, that labour nocht in the Word, of whom and of whaſe ſeueral powar has bein ſpoken.

2. Aſſemblies ar of four ſortes, for ather ar they of particular kirks and congregationes, an or ma, ather of a province, ather of a haill nation, or of all and findrie nationes profeſſing Jeſus Chryſt.

3. All Eccleſiaſtical Aſſemblies hes powar to conuein lawfullie togidder, for treating of things concerning the Kirk and their charge.

4. They haiff powar till apoint tymes and places to that effect, and a Aſſembly to apoint dyet, tyme, and place for an other.

5. In all Aſſemblies a Moderator ſould be choſin be comoun conſent of the haill breithring conuenit, wha ſould pray, propone maters, put in reaſoning, gather the vottes, and keipe the Aſſembly in guid ordour.

6. Tent ſould be tean be the Moderator, that onlie eccleſiaſtical maters be handlit in Aſſemblies, and na melling with anie thing pertaining to the Ciuill Iuriſdiction.

7. Euerie Aſſembly hes powar to ſend furthe from them a number, an or ma viſitors to ſie whow maters ar handlit in the bounds of their iuriſdiction.

8. Viſitation of ma Kirks is na ordinar office eccleſiaſtical in the perſone of a man; nather may the name of a Biſchope be attributit to the viſitour onlie; nather is it neceſſar to abyde alwayes in the perſone of a man, bot it is the part of the Eldersſchipe to ſend out qualeſiet perſones to viſeit.

9. The finall end of all Aſſemblies is, firſt to keipe the religion and doctrin in puretie, without error and corruption; nixt, to keipe comlie and guid ordour in the Kirk.

10. For this ordours cauſe they may mak certean reulles and conſtitutions apertaining to the guid behauiour of all the members of the Kirk, in their viſitation.

11. They haiff powar alſo till abolifhe and abrogat all ſtatutes and ordinances concerning eccleſiaſtical maters that ar fund noyſum or vnprofitable, and aggrie nocht with the tyme, or abuſed be the peiple.

12. They haiff powar till execut eccleſiaſtical diſcipline and puniſhment vpon all tranſgreſſours and proude contemners of all guid ordour and polecie of the Kirk: And ſa the haill diſcipline is in their hands.

13. The firſt kynd and ſort of Aſſemblies, albeit they be within particular congregationes, yit they exerceiſe the powar and iuriſdiction of the Kirk with mutuall conſent, and therfor bears the nam of the Kirk.

14. When we ſpeak of particular congregationes, we mein nocht that euerie particular parochie

kirk can, or may, haiff thair awin particular elderfchipe specialie to Landwart, bot we think thre, four, ma or fewar, particular kirks may haiff a comoun elderfchipe vnto tham all to iudge in ecclesiasticall causses.

15. Albeit it is meit that sum of the Eldars be chofin out of enerie particular congregation, to concur with the rest of thair brethring in the comoun affemblie, and to tak vpe the delationes of offences within ther awin kirks, and bring tham therto.

16. This we gather of the practife of the primitiue Kirk, whar eldars, or Collages of Seniors, war constitut in cities and famous places.

17. The powar of the particular elderfchipe, is to giff diligent laboure in the boundes committed to thair charge, that the kirks be keipit in guid ordour, to inquyre diligentlie of naughtie and vngodlie perfonas, to trauell to bring tham in the way againe, be admonition, thretning of Gods iudgments, or be correction of censours.

18. It appertaines to the Elderfchipe to tak heid that the Word of God be purlie teatched within thair bounds, and Sacraments dewlie ministrat, the discipline menteinied, and the ecclesiasticall guids vncorruptlie distribut.

19. It belanges to this kynd of Affemblies to cause the ordonnances maid be the provinciales, Nationall and Generall, to be keipit and put in execution.

20. To mak constitutiones concerning *et regimē* in the Kirk, for decent ordour of the particular kirks whar they govern, prouyding they alter na rewles maid be the Provinciall or Generall Affemblies. And that they mak the Provinciall Affemblies reulles to sic as they fall mak; and abolishe constitutiones tending to the hurt of the sam.

21. It hes powar to excommunicat the obstinat.

22. The powar of election of tham wha beares ecclesiasticall charges, pertienes to this kynd of Affemblie within thair awin bounds, being weill erected and constitut of pastors and doctors of sufficient abilitie.

23. Be Elderfchipe, or Presbyterie, is meined sic as ar constitut of Pastors, doctors, and sic as ar now called Eldars.

24. Be the lyk reasone thair deposition apertienes also to this kynd of Affemblie, as of tham that teache erroneius doctrin and corrupt; that be of sklanderus lyff, and after admonition, amend nocht; that ar giffen to schisme, or rebellion, against the Kirk; to blasphemie manifest; to symonie, and all corruption of brybes, falshode, periurie, hurdom, thift, drunkennes, flyting, feghting, worthie of punisment be the law; vsurie, danfing, and sic dissoluciones and crymes that importes ciuill infamie; and all vthers that deserues separation fra the Kirk.

25. These also, wha ar fund altogidder insufficient to execut thair charges, sould be deposit; wharof vther Kirks wald be aduertified that they receaue nocht the perfonas deposit.

26. Albeit, they aught nocht to be deposet, wha, throw age, seiknes, or vther accidents, becomes vnmeit to do thair office; in the quhilk cais, thair honour sould remean vnto tham, thair kirks sould meantein tham, and vthers aught to be prouydit to do thair office.

27. Provinciall Affemblies we call lawfull conventiones of the Pastors, Doctors, and Eldars of an province, gathered for the comoun effeares of the Kirk therof, quhilk also may be callit the Conference of Kirk and breithring.

28. Thir Affemblies ar constitut for weghtie maters, necessar to be intreated be mutuall consent and assent of breithring within that province, as neid requyres.

29. This Affemblie hes powar to handle, order, and redress all things committed or done amiss in the particular affemblies or presbyteries.

30. It hes powar to depose the office bearers of that province for guid and iust causes, deferring deprivation.

31. And, generalie, thir Assemblies hes the hail powar of the particular elderchippes wherof they ar collected.

32. An Nationall Assemblie, (quhilk is our Generall of this realm,) is a lawfull Convention of the Kirks of that hail realme or nation, whar it is vfit to be gadderit for the comoun effectes of the Kirk, and may be callit the Generall Elderchipe of the hail Kirk within the realme.

33. Nan ar subiect to repeare to this Assemblie to wot therein, but ecclesiasticall persones in sic number as salbe thought guid be the sam. Assemblie; nocht excluding vther persones that will repeare to the said Assemblie, and ther propone, heir, and reasone ordourlie.

34. This Assemblie is constitut, that things omitted or done amiss in the Provinciall Assemblies may be redressit, and things generalie serving for the weill of the hail body of the Kirk in that realme may be foresein, intreated, and sett furthe to Gods glorie.

35. It fall cair that Kirkes be planted in places whar they ar nocht.

36. It sould prescrive the reull whow the vther twa kynd of Assemblies sould proceed in all things.

37. This Assemblie sould tak heid that the spirituall iurisdiction and ciuill be nocht confoundit, to the hurt of the Kirk.

38. That the Patrimonie of the Kirk be nocht diminisched nor abbusit.

39. And, generalie, concerning all waightie effectes quhilks concernes the weill and guid ordour of the Kirk vniuersall of this realm, it aught to interpon hir authoritie therunto.

CAP. VIII.

Of the Deacones and thair office, the last ordinar function in the Kirk.

1. The word Deacon is sum tyme larglie takin, comprehending all them that bear office in the ministrie and spirituall function of the Kirk.

2. Bot now as we speik, it is tean onlie for tham to whom the collection, and distribution, of the almes of the fathfull and of the Kirk guides does belang.

3. The office of the Deacon, so takin, is an ordour and perpetuall ecclesiasticall function in the Kirk of Chryst.

4. Of what properties and beauties he aught to be that is called to this function, we remit to the manifest Scripture.

5. The Deacon aught to be elected and called as the rest of the spirituall officers, as was spoken of befor.

6. Thair office and powar is to collect and distribut the hail ecclesiasticall guides vnto tham to whom they ar appointed.

7. This they aught to do according to the iudgment and apointment of the presbyteries and elderchips, of the quhilks the deacones ar nocht, that the patrimonie of the Kirk and pure be nocht interuerted to privat mens vses, nor wrangfullie distributed.

CAP. IX.

Of the Patrimonie of the Kirk, and distribution thereof.

1. Be the patrimonie of the Kirk we mein whatsumeuer thing has bein at anie tyme befor, or salbe in tyme coming, doted and giwen, or be consent and vniuerfall custome of countreyes professing Christian religion, apointed to the publick vse and vtilitie of the Kirk.

2. Sa that vnder this patrimonie we comprehend, first, all things gewin, or to be gewin, to the Kirk and service of God, as lands, bigings, possessiones, annualrents, and all sic lyk wherwith the Kirk is dotted, ather be donation, fundation, or mortification, or anie vther lawfull tytles, be kings, princes, or anie inferiour persones, giwen to God and his Kirk, with the continuall oblationes of the fathfull.

3. We comprehend also all sic things, as be Lawes, Custome, or vse of Countreyes, hes bein applyed to the vse and vtilitie of the Kirk; of the quhilk sort ar the Teinda, small and grait, Manfes, Gleibs, and sic lyk, quhilk, by comoun and municipall lawes and vniuerfall custome, ar possessed be the Kirk.

4. To tak away onie thing of this patrimonie be vnlawfull meanes, and convert it to the particular and profane vse of anie man, we hald it a detestable sacrilege befor God.

5. The guids ecclesiasticall, aught to be collected and distribut be the deacones, as the Word of God apoints, that they wha bears office in the Kirk may be prouydit for without cear and sollicitude.

6. In the Apostolicall Kirk the Deacones war apointed to distribut whatsoeuer was collected of the fathfull to the necessitie of the saincts, sa that nan lakit amangs them.

7. These Deacones was nocht onlie collectors of that quhilk was gathered in maner of Almes, (as sum suppose,) bot of vthers guids mouable and vmouable, of lands and possessiones, the pryce wherof was brought and leyit at the feit of the Apostles.

8. This office continowed in the Deacones hands, wha intromeated with the hail guids of the Kirk, ay whill the esteat thereof was corrupted be that Antichryst, as the ancient Canones does witnefs.

9. The sam Canones makes mention of a four fauld distribution of the patrimonie of the Kirk, wharof a part was apointed for the pastors or bischopes, for thair sustentation and hospitalitie; the second to the elders and deacones, and all the clergie; the thride to the pure feik persones and strangers; the fourt for the fabric and vphauld of the Kirks and vther effeares, namlie extraordinar.

10. We ad heir vnto the Scholles and Scholmaisters, quhilk may be weill susteined of the sam guids, and ar comprehendit vnder the clergie, to whom we ioyne the Clerks of the Asssemblies, alswell particular as generall, Syndics or Procurators of the Kirks effeares, Takers vpe of the psalme, with sic lyk vther ordinar offices of the Kirk, sa far as they ar necessar.

CAP. X.

Of the Office of a Christian Magistrat.

1. Albeit all the members of the Kirk be haldin euerie an in thair vocation, to advance the Kingdome of Jesus Chryst, sa far as lyes in thair power; yit, cheiflie and namlie, Christian princes, kings, and magistrates, ar haldin to do the sam.

2. For they ar callit in the Scriptures, Nurishars of the Kirk, forsamikle as be tham, (at least aught to be,) meantened, fosterit, vphauldin, and defendit against all that wald procure the hurt of the sam.

3. Sa it aperteines to the office of a Christian magistrat till assist and fortessie the godlie proceedings of the Kirk in all behalfs; and, namlie, to sie that the publick esteat and ministerie therof be meantened and sustened as aperteines, conform to the Word of God.

4. To sie that the Kirk of God be nocht invadit nor hurt be fals teachers, or hyrlings, nor the rounes therof occupied be dum dogges and ydle bellies.

5. To assist and meantein the discipline of the Kirk, and punishe tham ciuillie that will nocht obey the censures of the sam, without confounding alwayes the an iurisdiction with the vther.

6. To sie that sufficient prouision be maid for the ministerie, scholles, and pure; and giff they haiff nocht sufficient for avating on their charges to support their indigences, euen with their awin rentes, giff neid sa requyre.

7. To hauld hand to them alswell concerning their awin persones, saueing tham from opin iniurie and violence, as concerning their rentes and possessiones, that they be nocht defraudit, rubbet, nor spoiled therof.

8. Nocht to suffer the patrimonie of the Kirk to be applyed to profane and vnlawfull vses, or to be denorit be ydle bellies, and sic as haiff na lawfull function in the Kirk, to the hurt of the ministerie, scholles, and pure, and vther godlie vses, whervpon the saming aught to be bestowit.

9. To mak Lawes and Constitutionnes agreeable to Gods Word, for the advanment of the Kirk and polecie of the sam, without vsurping vpon anie thing nocht pertaining to the ciuill sword, but belonging to the offices that ar mere ecclesiasticall, as is the ministerie of the Word and Sacraments; vsing of ecclesiasticall discipline and spirituall execution therof, or anie part of the power of the spirituall keyes, quhilk our Maister gaiff to his Apostles and their trew successours.

10. And altho kings and princes, that be godlie, sum tymes be their awin autoritie, (when the Kirk is corrupted, and all things out of ordour,) place ministers and restore the trew service of the Lord, efter exemple of sum godlie Kings in Juda, (the quhilk they did be direction of prophets,) and diuers godlie Kings and Emperours, in the light of the Gospell; yit whar the ministerie of the Kirk is annes lawfullie institut, and they that ar placed in offices lawfullie callit, then all godlie princes and magistrates aught to heir and obey their voice, and reuerence the Maiestie of the Sone of God be them speakand.

CAP. XI.

Of the present Abbuses remeaning in the Kirk, quhilk we desyre to be reformed.

1. It is the dewtie of the godlie Magistrat to meantein the present libertie, quhilk God, of his mercie, hes granted to the pretching of the Word, and the right administration of the Sacraments within this realm, sa it is to provyde that all abbuses quhilk as yit remeanes within the Kirk be remouit and vtterly takin away.

2. Therfor, first, the admiffion of men to Papistcally benefices, sic as serues nocht, nor hes na function in the Reformed Kirk of Chryst, as Abates, Comendators, Pryores, Pryoreffes, and vther tytles of Abbayes, whase places ar now, for the maist part, be the iudgment of God, demolished and

purgit of Idolatrie, is plain abbuffion, and is nocht to receave the Kingdome of God in Chryft amangs us, bot rather to refuse it.

3. Sic lyk they that war called of auld the Chaptours and Convents of Abbayes, Cathedral Kirks, and lyk places, serue for na thing now, but to sett Fewes and Takes, (if anie thing be left,) of the Kirk lands and teindes, in hurt and preiudice therof, as daylie experience teatches, and therfor aught to be alluterlie alterit and abolifhed.

4. Of the lyk nature ar the Deacones, Archdeacones, Chantors, Thesaurars, Chancellours, and vthers haiffand the lyk tytle flowand from the Pape and Canon Law onlie, quhilk hes na place in a reformed Kirk.

5. Mikle les is it lawfull, that persones amangs thir men haiff fyftein, saxtein, twentie, or ma Kirks, all haiffing charge of faulles, and bruike the patrimonie therof, ather be admiffion of the Prince, or of the Kirk, in this light of the Euangell; for it is bot mocage to craue reformation whar sic lyk hes place.

6. And albeit it was thought guid for avoiding of graitter inconveniencs, that auld possessoris of sic benefices wha embrassit the religion, sould enioy, be permiffion, the twa part of the rentes quhilk they possessit of befor, during thair lyff tyme; yit it is nocht tolerable to continow in the lyk abus, and giff thair places and vther benefices of new to als vnmeit men, or rather vameittar, wha ar nocht myndit to serue in the Kirk, bot leine an ydle lyff, as the vthers did wha bruike them in tym of blindnes.

7. And in fa far as in the ordour tean at Leithe, anno 1571, it appeirs that sic may be admitted, being found qualesiet, &c., ather that pretendit ordour is against all guid ordour, or els it man be vnderstod nocht of tham that be qualesiet to worldlie effeeres to serue in the Court, bot sic as ar qualesiet to teatche Gods Word, haiffing the lawfull admiffion of the Kirk.

8. As to the Bifchope, if the nam *episcopus* be properlie takin, they ar all an with ministers, as we befor declarit; for it is nocht a name of superioritie and lordschipe, bot of office and watching.

9. Yit becaufe in the corruption of the Kirk this nam, as vthers, hes bein abbuffit, and yit is lyk to be, we can nocht allow this fashon of chusing of Bifchopes, nather of the Chaptours that ar electores of tham, to sic a sort of office as they ar chofine.

10. The trew bifchopes sould addict thamselues to a particular flock, quhilk findrie of tham refuses; nather sould they vsurpe lordschipe ower thair breithring and inheritance of Chryste, as these men do.

11. Pastors, in fa far as they ar pastors, hes nocht the office of visitation of ma kirks ioyned to the pastorschipe, without it be giften to tham.

12. It is a corruption that bifchopes sould haiff fordar boundes to visit nor they may possiblie or lawfullie.

13. Na man aught to haiff the office of Visitation, bot he that is lawfullie chofine by the Presbyterie thervnto.

14. The Elderschipe, being weill establisht, hes powar to send out Visitors, an or ma, with commiffion to visit the bounds within thair elderschipe, and sic lyk, efter compt tean of tham, ather to continow or remoue them, as the Presbyterie thinks meit, to the quhilk they salbe alwayes subiect.

15. The temporall iurisdiction, ioynit in the person of a pastor, is Corruption.

16. It agreis nocht with the Word of God, that a bifchope sould be a pastor of pastores of manie flockes; and yit without a flock certean, and without ordinar teatching.

17. It agreis nocht with the Scriptures, that they sould be exeimed fra correction of thair breithers, and discipline of the particular elderschipe of the Kirk whar they sould serue, nather that they

ould vsurpe office of visitation of vther kirks, nor anie vther function beyde vther ministers, bot sa far as beis committed to tham be the Kirk.

18. Heirfor, we desyre the Bischopes that now ar, ather to aggrie to that ordour that Gods Word requyres of tham, and as the generall Kirk will prescryve vnto tham, nocht passing the bounds, nather in ecclesiastical nor ciuill effeares, or els to be deposit from anie function of the Kirk.

19. We deny nocht, in the meantyme, bot ministers sould affist thair Prince, when they ar requyrit, in all things aggreable to the Word and thair calling, whither it be at Counfall, Parliament, or vtherwayes, prouyding that they nather neglect thair awin charges, nor, be flaterie of Princes, hurt the publick esteat of the Kirk.

20. Bot, generalie we say, na persone, vnder whatfoener tytyle of the Kirk, and specialie the abbusit tytilles of Papistrie, as Prelattes, Convents, and Chapters, aught till attempt anie act in the Kirks name, ather in Counfall, Parliament, or without, haiffand na Commiffion of the reformed Kirk within this realme.

21. And be Act of Parliament, it is prouydit, that the Papistcalk Kirk and Iurisdiction sould haiff na place within the sam; and na bischope, nor vther prelat, in tyme coming, sould vse anie Iurisdiction flowing fra that authoritie.

22. And again, that na vther ecclesiastical iurisdiction sould be acknowlagit within this realme, bot that quhilk is and salbe within the reformed Kirk, and flowing therfra.

23. Sa we esteim holding of Chaptars in Papistcalk maner, ather in Cathedrall Kirks, Collages, or vther conventuall places, vsurping the name and authoritie of the Kirk, to hurt the patrimonie therof, or vse onie vther act to the preiudice of the sam, sen the yeir of our Lord 1560, to be abusion and corruption, contrair the libertie of the Kirk reformed of Jesus Chryft, and lawes of this realme; and therfor aught to be annullit and reducit, and in tymes coming, alluterlie dischargit.

24. The dependances also of this Papistcalk iurisdiction ar to be abolisshed, of the quhilk sort ar the mingled iurisdiction of the Commiffars, in sa far as they mell with ecclesiastical maters, and haiff na commiffion of the Kirk therto, but war erected in the tyme of our Soveraine Lords mother, when things war out of ordour. It is an absurd thing, that findrie of tham haiffing na function of the Kirk, sould be iudges to ministers, and depose tham from thair rounes. Therfor, they wald ather be dischargit from ecclesiastical maters, and anie melling therwith, or it wald be limitat to tham in what maters they might be iudges, and nocht hurt the libertie of the Kirk.

25. They, also, that war before the ecclesiastical esteat in the Papes Kirk, or that ar admitted of new to Papistcalk tytilles, and now ar toleratit be the Lawes of the Realme, to place the twa part of thair ecclesiastical rents, aught nocht to haiff anie fordar libertie bot to intromet with the portion assignet and granted to tham for thair lyff tyme, and nocht vnder the abbusit tytilles quhilk they hade, dispone the Kirk rents, sett takes and fewes therof at thair pleasure, to the wrak of the Kirk and of the pure laborers that dwell vpon the Kirk lands, contrair to all guid conscience and ordour.

CAP. XII.

Certein speciall Heids of Reformation craued.

1. Whatfoener hes bein spoken of the offices of the Kirk, the feuerall powars of the office bearers, thair coniunct power also; and last, of the patrimonie of the Kirk, we vnderstand it to be the right

reformation that God craues at our hands, that the Kirk be ordourit therto, as with that ordour quhilk is maist agreeable vnto the Word of God.

2. Bot becaufe sum things wilbe twiched in particular anent the esteat of the countrey, and that quhilk we feik principallie to be reformed in the sam, we haiff collected tham in thir heids following :—

3. First, feing the haill countrey is deuydit in provinces, and thir provinces again ar deuydit in paroches, alswell to Bruche as Land, and in euerie parochine a resonable congregation, ther wald be placed an or ma pastors to feid the floks, and na pastor or minister to be burdeanit with particular charge of ma flocks or kirks then an alleanerlie.

4. And becaufe it wilbe thought hard to find out pastors to all the parochie kirks of the realme, alswell to landwart as in townes, we think, be the advys of sic as commiffion may be giffen to be the Kirk and the Prince, paroches in landwart or small villages may be ioyned twa or thrie, or ma in sum places togidder, and the principall and maist commodius kirks to stand and be repearit sufficientlie, and qualesiet ministers placed therat; and the vther kirks nocht fund necessarie, sufferit to decay, thair kirk yeards alwayes being keipit for buriall places; and in sum places, whar neid requyres, ane parochine, whar the congregation is ower grait, may be deuydit in twa or ma.

5. Doctors wald be apointed in Vniuersities, Collages, and vther places neidfull, and sufficientlie prouydit for, to open vpe the meining of the Scriptures, and to haiff the charge of faulles, and to teatche the rudiments of relligion.

6. As to the Eldars, ther wald be sam to be Censors of the maners, ane or ma, in euerie congregation, but nocht an Assemlie of elders in euerie particular kirk, but in towns onlie and famous places, whar refort of men of iudgment and abilitie, to that effect may be haid; whar the Eldars of particular kirks about may convein togidder, and haiff comoun Eldarschipe and Assemlie place amangs them, to treat of all things that concernes the congregationes ower whom they haiff the owerfight.

7. And as ther aught to be men apointed to vnit and deuyde the paroches as necessitie and commoditie requyres, sa wald ther be apointed be the generall Kirk, with the assent of the prince, sic men as feires God, and knew the esteat of countries, that war able to denominat and affinge the places whar the Assemblies of particular elderschipes sould convein, taking consideration of the Diocesies as they war deuydit of auld, and of the esteat of the countries and prouinces of the realme.

8. Lykwayes as concerning Prouinciall or Synodall Assemblies, consideration war alswa to be haid, whow manie and in what places they war to be hauldin, and whow often they sould convein, aught to be referrit to the libertie of the generall Kirk, and ordour to be apointed therin.

9. The Nationall Assemblies of this Countrey, callit comounlie the Generall Assemblies, aught alwayes to be reteined in thair awin libertie, and haiff ther awin place, with powar to the Kirk to apoint tyme and places convenient therfor. And all men, alswell magistrats as inferiours, to be subiect to the iudgment of the sam in ecclesiasticall causses, without anie reclamation or appellation to anie Judge, ciuill or ecclesiasticall, within this realme.

10. The libertie of election of ecclesiasticall perfones callit to bear function in the Kirk, obseruit without interrupted continouance vnto the corruption of Antichryst, we desyre to be restored and reteined within this Realm, sa that nan be intrust vpon anie congregation, ather be prince or anie inferiour perfone, without lawfull election and consent of the peiple ower whome the perfone is to be placed, as the practife of the Apostolicall primitiue Kirk, and all guid reasone and ordour craues.

11. And becaufe this Ordour, quhilk Gods Word and all guid reasone craues, can nocht stand with patronages and presentationes to benefices, vsit in the Papes Kirk, we desyre all sic as trewlie

feires God, earnestlie to confider, That forsamikle as the names of patronages and benefices, togidder with the effect therof, flowed from the Pape and cloist of the Canon Law, wharby vnmeit and corrupt perfonas ar intrusit and placed in kirks haiffand curam animarum; and forsamikle as the maner of proceeding hes na ground in the Word of God, bot repugnes statlie to the faming, ewerthrowing the ordour and libertie of election, they aught nocht to haiff place in the light of Reformation, and therfor, whasoener will trewlie embrace Gods Word, and defyre the Kingdome of his Sone Jesus Chryft fo be advanced, they will also embrace and receane the polecie and ordour quhilk the will of God and vpright esteat of his Kirk craues: Vtherwayes it is in vean that they haiff professed the Gospell.

12. Nochtwithstanding, as concerning vther benefices and patronages therof, that hes nocht curam animarum, sic as ar these altarges, prebends foundit on temporall lands, annuels, and sic lyk, may be referuit to the ancient patrones to dispone thervpon when they veak to schollars and burfares as they are requyred be Act of Parliament.

13. As to the Kirk rents in generall, we defyre that ordour to be admitted and meantained amangs us that may stand with the sinceritie of Gods Word and practife of the Kirk of Chryft.

14. To wit, that was befor spokin, the haill rent and patrimonie of the Kirk, (excepting small patronages befor mentioned,) may be deuydit in four portiones; ane therof to be assigned to the Pastor, for his interteinment and hospitalitie; ane vther to the Eldars, Deacones, and vther officiairs of the Kirk, sic as Clarks of Assemblies, Takers vpe of the Psalmes, Beddels, and kirk maisters and keipars, sa far as they ar necessar, ioyning in speciall maner the Doctors and Scholles, that thair ancient foundationes may be helped whar neid requyres. The thrid portion to be bestowit vpon the pure members of the fathfull and hospitalls. The fourt and last, for reparation of the kirks, and vther extraordinar charges as ar profitable for the Kirk, as also for the comoun weill, as grait neid fall requyre.

15. We defyre, therfor, the ecclesiasticall guidis to be vplifted and distributed fathfullie to whom they apertein, and that be the ministerie of the Deacones, to the quhilk office properlie the collection and distribution therof belanges; that the pure may be answerit of thair portion therof, and they of the ministerie left without care and sollicitude; as also the rest of the treasours of the Kirk may be referuit and bestowit on the right vses.

16. Giff these Deacones be elected with sic qualeties as Gods Word craues to be in tham, ther is na feir that they fall abuse thamselues in thair office, as the profane collectors did of befor; yit because that this vocation appeires to manie to be dangerous, let tham be oblist, as they war of auld, to a yeirlie compt to the Pastors and Eldarschipe; and iff the Kirk and Prince think expedient, let cautioners be oblist for thair fidelitie, that the Kirk rents na way be delapidat.

17. And to the effect this ordour may tak place, it is to be prouydit that all vther intromeittours with the Kirk rents, collector generall or speciall, whither it be be apointment of the prince or vtherwayes, may be dischargit of fordar intromission therwith; and suffer the Kirk rents, in tyme coming, to be haillelie intrometit with be the ministerie of the Deacons, and distributit to the viles befor mentioned. And also to the effect, that the ecclesiasticall rents may suffice to those viles for the quhilk they ar apointed, we think it necessar to be desyrit that alienationnes, setting of fewes or taks of the rents of the Kirk, alswell landes as teindes, to the hurt and diminution of the auld rentalles, be reducit and annullit, and the patrimonie of the Kirk restorit to the auld integritie. In lyk maner, that the teinds, in tyme coming, be sett to nane bot to the laborars of the ground, or els nocht sett at all, as it was aggreit vpon and subscriyvit be the Nobilitie in the first Buik of Discipline, anno 1560.

CAP. XIII.

The Vilitie that fall follow of this Reformation to all Effecties.

1. Seing the end of this spirituall government and polecie wharof we speik, is that God may be glorified, the Kingdome of Chryft Jesus advancit, and all they that ar of his mysticall body may live peaceblie in conscience: Therfor we dar bauldlie affirm, that all sic wha hes trew respect to these ends, will, evin for conscience cause, glaidlie agrie and conform themselves to this ordour, and advance the sam sa mikle as lyes in them; that thair conscience being sett at rest, they may be replinished with spirituall gladnes, in dewtifull obedience to that quhilk Gods Word and the testimonie of thair awin conscience does craue, and refusing all corruption contrare vnto the sam.

2. Nixt, we fall becom an exemple and patron of guid and godlie order to vther nationnes, countries, and kirks professing the sam religion with vs; that as they haiff glorified God in continowing in the sinceritie of the Word hitherto without all errours, praise be to that grait keippar, so they may haiff the lyk occasion in our conversation, when, as we conform ourselves to that discipline, polecie, and guid order, quhilk the sam Word and puritie of Reformation craves at our hands. Vtherwayes that feirfull sentence salbe iustlie said and sein:—"The seruand that knows the wil of his Maister and does it nocht, salbe beatin with manie whippis."

3. Mairower, giff we haiff anie pitie or respect to the pure members of Chryft, wha sa graitlie increas and multiplie amangs vs, we will nocht suffer tham to be lang defraudit of that part of the patrimonie of the Kirk quhilk iustlie belangs vnto tham. And be this order, giff it be dewlie put in execution, the burding of tham salbe takin af vs, to our grait comfort; the streites salbe cleingit from the crying and murmuring of tham; as we salbe na mair a sklander to vther nationes as we hithertiles haiff bein, for nocht takin ordour with our pure, and causing of the Word quhilk we profess to be euill spokin off, giffing occasion of sklander to the enemies, and offending the conscience of the simple and godlie.

4. Befyd this, it salbe a grait ease and commoditie to the comoun peiple in releiving of thair burdings, and vphaulding thair kirks for thair instruction and saulles helthe, and residence of God amangs tham; as also for the saistie of ther bodies in biging and haulding vpe of briggs and vther publict warks, for the comlines and polecie of the countrey; also ane ease to the laborars of the ground in payment of thair teinds, and all vther things wherinto they haiff bein hithertils riguruslie handlit be these fals callit kirk men, thair taksmen, futters, and extortioners.

5. Finalie, to the King Ma^{ty} and haill commoun weill, this profit fall redounde, that the curse of sacrilage, (quhilk wouderfullie eates vpon and consumes all that auld luk and welthe in the patrimonie of his crown and rents, guid and gear of all his leiges,) being remouit, the Lord fall blis all in sic fort as ther salbe na want, bot plentie and store of all guid things. The Lord wil open the heavines, the erthe and sie fall giff thair incres, and all salbe satiffet with abundance. And when the ordinar necessarie effeares of the Kirk, scholles, and pure, ar satiffet, the superplus being collectit and put in the thesors of the Kirk, may be profitablie employed and liberalie bestowit vpon the extraordinar support of the effeares of the Prince and Comoun weill, and specialie of that part of the Kirk rents quhilk is apointed for the reparation of the kirks and fabric therof.

6. Sa we conclud, all being willing to apply themselves to this order, the peiple suffering themselves to be rewlit therby, the Prince and Magistrats themselves nocht being exeimit; and they wha ar placed in ecclesiasticall estate, rightlie rewling and governing, God salbe glorifiet, the Kirk ædificet, the bounds therof enlargit, Chryft Jesus and his Kingdom sett vpe, Sathan and his sub-

uertit, and God fall dwell in the middes of ws, to furnife all guid and keipe from all euill, in his Sone the Lord Jesus; wha, with thair eternall spirit, abyde holie and blessed for euer. AMEN.

ENDS THE CONCLUSIONS OF THE POLECIE.

In the yeir 1580, in the wintar, brak out a notable effect of Monfieur d'Obignies course and coming in Scotland. For the King, sitting at Counfall a day with his nobles, amangs the quhilk the Erle of Mortoun laft Regent was, in comes Captean James Stewart, a brother of the house of Ochilttrie, advancfit in creadit of Court be d'Obignie, and maid Captean of the Kings Gard, quhilk of new was then tean vpe, and fallin down on his knies, accused the Erle of Mortone of hie treafone: Wharvpon the said Erle was incontinent committed to warde in the Castle of Edinbruche; the Erle of Angus, his cufing, chargit to ward benorthe Tay, with certean cheiff men of that nam. And thereafter Mortoun was transported from Edinbruche to Dumbartane, whar he remeaned till the monethe of May. In the mean tyme his landes and gear war dispoit to Mon. Obignie, maid and called then Duc of Lennox; fa of a noble and ritche prince as ever governde in Scotland, he becam a pure presoner, wha skarfle haid to furnife his neceffitie. In the monethe of May he was brought till Edinbruche, and keipe in Robin Gurlayes house, with a band of men of wear; and the verie dayes of his puting to affys and execution, I hapned to be ther in Edinbruche, and hard and saw the notableft exemple, bathe of Gods iudgment and mercie, that to my knowlage ever fell out in my tyme. For in that Tolbuthe, whar oftentymes, during his government, he haid wrysted and throwin iudgment, partlie for gean, wharto he was gein, and partlie for particular fawour, was his iudgment owerthrowin, and he, wha aboue anie Scotsman haid maift gear, frindschipe, and clientell, haid nan to speak a word for him that day, bot the graitteft part of his affysars being his knawin vnfreinds, he was condemned to be headit on a sklafauld; and that head, quhilk was fa wittie in warldlie effeares and polecie, and haid commandit with sic autoritie and dignitie within that town and iudgment feat, to be sett vpe on a prik vpon the hicheft stane of the geavell of the Tolbuthe, that is towards the publict streit. The quhilk sentence, in my fight, was put in execution vpon the morne. But in grait mercie, when the Lord haid stryped him naked and bear of all these things warldlie, and of a cable maid a twynde thrice to go in at the narow ei of that neidle, he gaiff

him, efter vnfeniyit repentance, sic fathe and assurance of his fawour in Chryft, that he maist magnanimuslie contemned insulting of enemies, bevaling of frinds, all warldlie dignitie, ritches and pleasures, and tuk him with his Chryft be deathe to owercom and gett the Croun of Lyff. The ministers war at him that night of his condemnation, and the morn befor he was brought out, whom he satisseit verie weill, be iustefeing God, his Word and ministerie therof, and acknowleging his finnes; bot na art nor part of the kings fathers murdour wherfor he was condemnit. Jhone Durie and Mr Jhone Dauidstone, whom he haid hardlie vfit, the an for his pretching, the vther for his buik against the four kirks, cam to him, of whom he crauit pardone; and wha taried with him, and was maist movit for his ceas. He keipit the sam countenance, gestour, and schort sententius form of langage vpon the skaffalde, quhilk he vfit in his princie government. He spak, led about and vrgit be the commanders at the four newkes of the skaffald; bot efter that, ance he had verie sectfullie and grauelie vttered, at guid lainthe, that quhilk he haid to speak, thereafter almaist he altered nocht thir words. "It is for my finnes that God has iustlie brought me to this place, for gif I haid seruit my God als trewlie as I did my King, I haid nocht com heir; bot as for that I am condem'd for be men, I am innocent, as God knaws. Pray for me." All men and peiple of all rankes bevalit his deathe exceidinglie, except onlie they wha haid particular hatred against him; for papistrie durst nocht be hard of in his dayes of government, and the land inioyed neuer graitter peace and plentie. I could wreit mikle mair of my heiring, seing, and knowlage; anent this mater and the things that followed, giff my purpose war to wrait the Storie of ciuill effeares in our tyme; but that nocht being, I content to haiff recordit the wark of God, quhilk I saw with my eis, and hard with my eares; for the quhilk I could nocht bot at my returning to St Andros glorie God, be reherfall thereof in opin audience from pulpit.

That yeir, 1581, the Generall Assemblie convenit in October at Edinbruche; in the quhilk, certean breither war apointed to consult whow the Parliament sould nocht inleak the spirituall esteat, bischopes being removit. To the quhilk deliberation the Assemblie was dryven vnto be court, the grait gydar wharof, the Duc of Lennox, by Guisean counsall and direction, nocht daring put at religion pleantie, preffit the restoring of the esteat of bischopes, and haid latlie intrustit Mr Robert Montgumerie in the bischoprik of Glasgw, without all ordour of the Kirk, *pleno iure principis*, (quhilk vexit the breithring of Glasgw wouderfullie, sa that I wat nocht whow manie score of dy-

ettes they war compellit to keipe in that earend.) The breithring apointed be the Assemblie returnes thair advys in that mater; the quhilk being confiderit be the Assemblie, all in a voice determines, That concerning vot in parliament, and vring of Ciuill and Criminall Iurisdiction, commiffioners fould be directed from tyme to tyme from the Generall Assemblies to the Parliaments, to difcharge the Kirkes dewtie, and do for the fam in all hir effeares. And the heritable bailyies of Regalities fould vse all things pertaining to the iurisdiction of ciuill and criminall cauffes.

The minifters of Edinbruche all this whyll was maift fathfullie and wacryflie giffing the warning to all, anent the cours and practife of papifts; and therfor, at this Assemblie, Mr Walter Balcanquall was accufit be the Court, *fed frustra*.

At that tyme it was a pitie to fie fa weill a brought vpe prince till his bernhead was paff, to be fa miserablie corrupted in the entrefis of his fpringall age, bathe with finiftrus and fals information of all proceedings in his minoritie, and with euill and maift dangerus grundes and principales in government of Kirk and Comoun weill. Then was he maid to think warft of the beft men that euer feruit in this Kirk and Countrey; to think the haill maner of Reformation of religion to haiff bein done be a priuie faction, turbulentlie and treasonable; to suspect the noble men and haill minifterie that ftude for the caufe of religion and his croun againft his mothers faction; yea, to tak courfe againft them, and put at tham as his vnfrinds. Amangs the reft, Captan James put the opinion of abfolut powar in his Maiefties head; whom, in fa doing, I can compear to nane fa weill as to Philomelus, the Captean of the Phocenfis, wha being about a maift facrilegius purpofe to owerthraw and fpulyie the Kirk of Delphus, and cut out of the pillars therof the decreits of the Amphiotrons, whafe facrat iudgment governed the comoun weill of all Greice, and fa to subuert bathe religion and polecie, he compellit the Pythian preift to go vpe on the Tripas, to giff him a refponfe. The woman, vrgit violentlie, fayes, "Yow may do what yow will." The quhilk wourds Philomelus gripped at, and taried na langer for the oracle, but gaiff out amangs his armie, and to all, that he haid gottin a plean licence of Apollo to do what he wald.* Sic lyk Mr Patrik Adamfone, bifchope of St Andros, a grait counfellour in thefe dayes,

* Diodor. Sicul. Biblioet. Hift. lib. 16. Lyk as Stratocles, in Athens, maid a decree of Demetrius, *παις ἐστὶ ὁ βασιλεὺς Δημήτριος καλῶν τὸ καὶ πρὸς θεοὺς ὅσιος καὶ πρὸς ἀνθρώπους ὕψαι δίκαιοι*—Whatfumeuer King Demetrius commandath, that to be holie toward God and iuft toward men. Plut. in vita Demetrii.

amangs manie vther euill grounds wharof we will heir heirefter, inculcat this : " That a Chriftian King fould be the cheif governour of the Kirk, and beho-uit to haue bifchops vnder him, to hald all in order, conform to antiquité and maift fluriffing eftat of the Chriftian Kirk vnder the beft emperour, Conftantine. And that the difcipline of the Kirk of Scotland could nocht ftand with a frie kingdome and monarchie, fic as was his Maieftie in Scotland," &c. Mutche lyk bifchope Caiphas, wha thought that Chryfts kingdome and the Roman impyre could nocht ftand togidder : Or Herod, wha heiring that Chryft the King was borne, was troublit, and all Jerufalem with him, and therfor fend, &c.

Bot nochtwithftanding of this conftitution of Court, by a remarkable prouidence of God cam furthe the Cornicle of Mr Georg Buchanan, printed, with priuilege, and the Buik of the Polecie of the Kirk concludit in Affemblic.

That September, in tyme of vacans, my vncl, Mr Andro, Mr Thomas Buchanan, and I, heiring that Mr George Buchanan was weak, and his Hiftorie vnder the pres, pafst ower to Edinbruche annes earend, to vifit him and fie the wark. When we cam to his chalmer, we fand him fitting in his chaire, teatching his young man that feruit him in his chalmer to fpell a, b, ab ; e, b, eb, &c. Efter falutation, Mr Andro fayes, " I fie, fir, yie are nocht ydle." " Better this," quoth he, " nor ftelling ilkeipe, or fitting ydle, quhilk is als ill." Therefter he fchew ws the Epiftle Dedicatorie to the king ; the quhilk, when Mr Andro had read, he tauld him that it was obfcure in fum places, and wanted certean words to perfyt the fentence. Sayes he, " I may do na mair for thinking on another mater." " What is that ?" fayes Mr Andro. " To die !" quoth he ; " bot I leaue that and manie ma things for yow to helpe."*

We went from him to the printars wark hous, whom we fand at the end of the 17 buik of his Cornicle, at a place quhilk we thought verie hard for the tyme, quhilk might be an occafion of fteying the haille wark, anent the buri-all of Dauie. Therfor, fteying the printer from proceiding, we cam to Mr George again, and fund him bedfast by his custome, and asking him, whow he did, " Even going the way of weifare," fayes he. Mr Thomas, his cufing, fchawes him of the hardnes of that part of his Storie, that the king wald be offendit with it, and it might ftey all the wark. " Tell me, man," fayes he, " giff I haue tauld the treuthe ?" " Yis," fayes Mr Thomas, " Sir, I think fa." " I will byd his fead, and all his kins, then," quoth he : " Pray, pray to God

* He was telling him alfo of Blakwods answer to his buik, *De iure regni*.

for me, and let him direct all." Sa, be the printing of his Cornicle was endit, that maift lerned, wyfe, and godlie man, endit this mortall lyff.

Efter that Generall Affembly in October, Mr Patrik Adamsone aggreit to all the pointes of the Buik of Polecie, and concerning the office of a Bifchope; and calling to dinner Mr Andro Meluill, my vncl, Mr Alexander Arbuthnot, and vthers diuers, he fubfcribit therto, quhilk his fubfcription is yit in my vncl's cuftodie. Item, that wintar he paff ower to a Convention of the Eftates; and efter he fand nocht curt as he luikid for, he dreft him to the minifters of Edinburche, fchawing tham whow that he cam ower to Court with Balams hart, of purpofe to curfe the Kirk and do euill, bot God haid wrought fa with him, that he haid turned his hart to the contrare, and maid him, bathe in reafoning and votting, to ftand for the Kirk, promifing to fchaw fordar and fordar fruits of his converfion and guid meining. Wharat Jhone Dury was fa reioyfit, that he treated him in hous, and wrot ower at lainthe to me in his fawour. Whervpon I paff down to his Caftell at his ham coming, and fchew him what information concerning him I haid gottin from the breithring of Edinbruche, thanking God therfor, and offering him, in cais of continuance, the right hand of focietie. Wherat reioifing, he tauld me the mater at lainthe, and, namlie, concerning the grait motiones and working of the Spreit. "Weill," faid I, "that Spreit is an vpright, halie, and constant Sprit, and will mair and mair kythe in effects; bot it is a fearfull thing to lie againft him."

But to retourn to Mr Andro Meluin. The light of his lerning, and hatt of his zeall to haiff reformation in the kirk and fcholles in St Andros, brak nocht foonner out, when the darknes of ignorance and cauldnes of Chriftian profeffion vttered themfelues in his contrare. Manie and grait aduerfaires he haid; but the Lord, wha haid fanctefeit him for his wark, gaiff him notable victories ower all. Firft, the Maifters wha war displacit out of the New Collage, as Mr Robert Hamilton, minifter of the town, commandit be the Generall Kirk to leaue the office of principalitie in the Collage, and tak him to his minifterie, vexit him with perfut of compts of the Collage; but he reiect-ed that vpon the Commiffionars wha haid the powar of the Reformation, whom be moyen and importunitie the faid Mr Robert maid to relent, and direct him again vpon Mr Andro, to his great vexation, till it pleafit God to cutt fhort the lyff of the faid Mr Robert, even when he was about to intend action againft Mr Andro. Yet that caufe ceaffit nocht, bot was followit out in the perfonnes of his weidow and bernies, be a man of grait wit, peanes, and

moyen, an of Mr Androes awin companions, whafe confort he had fund in Glasgw, and now luiked for, coming to St Andros, to sic a guid wark. This was Mr Thomas Buchanan, first Scholmaister in Stirling, and syne Proveft of Kirkheuche in St Andros, and minifter of Syres. A man of notable gifts of lerning, naturall wit, and vprightnes in the caufe of the Kirk againft the bifchopes, but haid his awin imperfectiones, namlie, of extream partialitie in the caufe of his frinds and dependars, quhilk maid him to alter with Mr Andro, and in that caufe of Mr Robert Hamiltones, whafe relict he married, and his collegges, to often greiue Mr Andro; bot, in end, a glib of the Collage gear fettlet that, allowit be the faids Commiffionars, Mr Andro bearing with it, becaufe he could nocht mend it. Ane vther that haid bein Regent in that Collage vnder Mr Robert Hamilton, was Mr Jhone Caldcleuche, a daft wouften man. He bofted that he wald *houche* Mr Andro, with mikle mair daft talk; and a day he comes in to Mr Androes chalmer, being alan in it, and askes him weill rudlie, giff he knew him. "Na," fays Mr Andro, "I know you nocht." "I fould be knawin," fays he, "as a Maifter in this Collage; my nam is Mr Jhone Caldcleuche." "Ho!" quoth Mr Andro, "is this yie that will *houche* men?" And with that put to the chalmer dure, and fays, "It is even best tym now." Bot the vther calmit atteanes, and beginnes to fpeak with mair reuerence; whom Mr Andro, by manlie courage and force of reafone, fa danton-ed and tamed, that the Maifter was fean to tak a burfars place in the Collage, and liue therin as a humble ftudent. I was in the chalmer abon and hard all, and cam down at laft to the ending of it.

Thir fafcheries war fkarflie weill fattelit, when out braks a graitter contradiction. This was of the Regents of Philosophie, namlie in St Leonards Collage, wha heiring, in Mr Androes ordinar publict leffones of Theologie, thair Aristotle, amangs the rest of the philosophers, the patriarches of herefie as ane of the ancients termes tham, mightelie confuted, handling the heids anent God, Prouidence, Creation, &c., maid a ftrange fteir in the Vniuerfitie, and cryed, Grait Diana of the Ephesians, thair bread winner, thair honour, thair eftimation, all was gean, giff Aristotle fould be fa owirharled in the heiring of thair fchollars; and fa drefsit publict Orationes againft Mr Androes doctrine. But Mr Andro infifted mightelie againft tham in his ordinar leffones; and when thair counned haranges cam at thair Vikes and promotiones of Maifters, he lut tham nocht flipe, bot af hand anfwerit to tham presentlie with sic force of treuthe, euidence of reafone, and fpirituall eloquence, that he dafhit tham, and in end convicted tham fa in confcience, that the cheiff coryptyers amangs tham

becam grait students of Theologie, and speciall professed frinds of Mr Andro, and ar now verie honest vpright pastors in the Kirk; whom, for honour, I nam in speciall Mr Jhone Malcolm, minifter at St Johnse Town, and Mr Andro Duncan at Carell. And certeanlie the treuthe was, that ignorance, with a proude opinion of knowlage, because they knew na better, wrought all this. For efter the first zeall of Reformation, in Mr Knox and Mr Guidmans dayes, the cauldnes of Mr Robert Hamiltones minifterie, and ignorance and negligence of tham that fould haiff teatched Theologie, maid, that Regents and schollars carit na thing for Diuinitie; yea, it was evin a pitie to fie that ignorance and profannes that was amangs tham. And as for Langages, Arts and Philosophie, they had na thing for all, bot a few buikes of Aristotile, quhilk they lernit pertinatiuflie to bable and flyt vpon, without right vnderstanding or vse therof. Bot within a yeir or twa, Mr Andro, be his delling in publict and privat with euerie an of tham, prevalit sa, that they fell to the Langages, studeit thair Artes for the right vse, and perusit Aristotile in his awin langage, sa that, certatim et serio, they becam bathe philosophers and theologes, and acknawlagit a wouderfull transportation out of darknes vnto light. Bot, indeid, this was nocht done without mikle feghting and fasherie, and the authoritie of the Generall Assemblie interponit in end.

The thrid thortar and debat quhilk he haid, was with the provist, bailyies, and counsell of the town, about thair minifterie. The Seffion of the Kirk haid a custome to send twa of thair elders euerie ouk to desyre Mr Andro and me to helpe tham on the Sabbath, during the want of a minifter and absence of the bischope. Sa Mr Andro coming in the pulpit, spak the treuthe of all thingis with grait ardentnes and zeall; and being acquent with sum corrupt proceedings of the rewlars against equitie and iustice, and perceaving they lyked nocht of guid men to be thair minifter, sic as Mr Andro wald haiff haid, bathe for the weill of the Town and Vniuersitie, namlie of that wark of Theologie, sic as Mr Thomas Smeton or Mr Alexander Arbuthnot, he caufit tham heir thair doings in the deaffest eare. This was takine sa hiche, that a grait space ther was na thing bot affixing of plackarts vpon the Collage yett, boisting with batoning, burning and chaffing out of the town; wherwith, to speak the treuthe, I was mikle fearit, seing Town, Vniuersitie, and all malcontents against ws att annes, and luikit for na thing, day for day, but steiring vpe of sum tumult for ane euill turn. But Mr Andro, with an heroicall spreit, the mair they stirit and bostit, the mair he strak with that twa eagit sword, sa that a day he mowit the Proveft, with fear rubbing of the ga of his conscience, to ryse

out of his featt in the middes of the fermont, and with sum muttering of words to go to the dure, out throw the middes of the peiple ; for the quhilk being delt with be the Presbyterie, and convicted in his conscience, the said Proveest maid publict satisfaction be acknowlaging of his offence, and craving God and the congregation forgiffnes. Another day he tuk a placcard, affixed vpon the Collage yet, knawin be the Italian and Frenche tounge to be wrytin be James Lermont, appeirand of Balcomie, and in the application of his doctrine, quhilk was wonderfull perfing and vehement, he produces the wryt, and haiffing the said James sittand befor him in the kirk, he thretnes him in particular with a iudgment, that manie years efter was marked to strik vpon the said James, to this effect : " Thow Frencheist, Italianist, jolie gentleman, wha has defyled the bed of sa manie married, and now bofts with thy bastonados to defyll his Kirk, and put hands on his seruants, thow fall neuer inioy the fruicts of mariage, be haiffing lawfull succeffion of thy bodie ; and God fall bastone thie in his righteous iudgments." This was rememberit when the said James, being Lard of Balcomie, leiued manie yeirs in mariage without chyld, and taken be the Heiland men coming out of the Leaws, was ficerlie bastoned, and sa hardlie vsed, that soone thereafter he died in Orkney, in the yeir 1598.

The fourt fecht that he haid was against the Pryor and his gentlemen pensioners, wha colluded with the rewallars of the town to hald the ministerie vacand ; and in the mean tyme tuk vpe the stipend, and spendit the sam, with the rest of the kirk rents of that Pryorie, at the goff, archerie, guid cheir, &c. Thir things be Mr Andro and I war rounden out of pulpit to tham ; quhilk for to stay, they preparit a purs with a number of fourtie shilling pices in it, and sending for me to the Chalmerlings hous, efter guid interteinment they offerit it to me for my peanes takin in pretching and suppleing the default of a minister. I answerit, it was trew my peanes haid deseruit that and mair at thair hands, whowbeit I haid recompence in all abundance at the hand of God, in honoring me with the messlage of his Word and service, bot my peanes was nocht takin for the hinderance of that ministerie, bot for forderance of the saming ; and I fearit, giff thay gat a fason of a ministerie sa easelie prouydit, they wald be lang of bringing in an of the notable men nominat to that ministerie, vnder whase feit I wald be glaid to sit with my pen, and with whom I wald be blaithe to helpe as I could for nought : And sa refusit thair money. This, when the Presbyterie vnderstud be Mr Andro and me, and espying that our helping on the Sabathes hinderit the placing of a man of giftes in that ministerie, for they haiffing George Blak to minister the sacraments and ma-

rie, and we to teatche, wald content therewith and seik na mair, therfor the Presbyterie dischargit ws from pretching anie mair, and ordeanit me to pen a letter to be red the nixt Sabbathe, schawing the reasones of our leaving af pretching: Quhilk being done and publictlie read, certean of the rewlars of the town, namlie Mr. David Russell and Wilyeam Lermont, ragit therat, and penit against the nixt day an answer, in effect and termes vnreuerent, denying the authoritie of the Presbyterie, calling it pretendit, and inveying against the sam; for the quhilk cause the persone that red it, Ringand Rewll, taker vpe of the psalmes, being callit befor the Presbyterie, schew that Mr David Russell and Wilyeam Lermont commandit him to reid it; bot, pure man, he gat his reward, for he never threaue nor did guid efter that, bot died with madness and miserie. The saids Mr David and Wilyeam being callit, the Pryor and Provest compeires with tham, thinking to bang out the mater, bot God affistis Mr Andro sa, that he dasht them all, and maid them fean to go packing. The Generall Assemblie nocht being far to, the Presbyterie remittes the mater therto, and summoned the said Mr David and Wilyeam to compeir befor the Assemblie, quhilk they did with thair affistars; bot they war condemnit be the Assemblie, and ordeanit to mak publict repentance in the Kirk of St Andros, and Mr Andro to receaue the faming; the quhilk they did solemly, and sa becam better conditioned thereafter.* By this occasion I man mark be the way, it was a comfortable thing in these dayes to haiff a guid cause in hand, and stand be it; for whowsoeuer it was resisted and crossed in particular sessiones, presbyteries, or assemblies, yit sure it was to be redressed and brought to a guid point at the Generall Assemblies, because of the freedom, grait authoritie and vprightnes in zeall that was therin, to the grait terrour of the wicked, and confort of the godlie: Sa mikle the mair is the loss therof to be deplored in this declyning age and tyme.

The fyft and graittest enemie of all was the bischope, Mr Patrik Adamson, craftelie and quietlie concurring with the Court, bot alwayes as yit vnder profession of grait frindschipe, and sa maist dangeruslie seikand his distruction, with the vtter owerthrow of the libertie of Chryfts Kirk and Kingdome. Bot the Lord notablie vpheld and preferuit his awin fervant, and brought his enemies to confusion, as in the haill narratiue and Storie following will be manifest.

* Mr David Russell, for falsheid, was efter, in the yeir , deposit from his office of Commisfar Clarkschipe with a not of infamie, and Jhone Arnot placit in his roum.

1582.—The Generall Assemblie convenit at St Andros the 24th of Apryll; anno 1582; Mr Andro Meluin schofin Moderator. To it was Mr Robert Mongomerie, intrufit bifchope of Glasgw, fummoned, wha compeired, with Letters of Horning, to difcharge the Assemblie; yit he durft nocht vfe tham; fic was the frequencie of barrones and breithring, with fa grait authoritie and zeall. And fa, for acceptation of the bifchoprik *pleno iure*, and troubling of the breithring of Glasgw, he was deposite in perpetuum, and thretnit with excommunication, till he humblie presentit himseiff with teares befor the Assemblie; and then Jhone Dury, wha was maist feueire against him, rease out of his feat, and caught him in his armes.* But at that sam tyme Mr Wilyeam Clark, my predeceffour, a wyfe, godlie, fweet man, laid vnto me, "It will neuer be this man that will trouble and hurt the Kirk; bot yie will find that Mr Patrik Adamfone will do it, wha is this mans counfallar, and cauffes him now to yeild for the tyme." At that Assemblie was apointed a generall Fast, to be keiped in the monethe [of] Junie following; the cauffes wharof was conspiracie of Papifts, oppreffion and thraldom of the Kirk, &c.

In the monethe of Junie that sam yeir, an vther Generall Assemblie was conveinit in Edinbruche, wherat Jhone Dury, for his plean speitches against the Duc, and proceidings of the Court, was accufit; bot hoping for na speid thair, he was callit befor the King and Counfall at Dalkethe, whar narrowlie efchaping the Duc, his cookes, (wha cam out of his kitching with speittes and grait knyves,) with his lyff, as he often tauld me, he was, be act of Counfall, banifched out of Edinbruche; bot the Generall Assemblie commandit the Presbyterie of Edinbruche to keipe his roum frie, and place nan therin. In this Assemblie, manie greiffes and articles war pennit, and commiffionars apointed to present tham at the Convention of the Esteats, to be haldin at Perth in the monethe of July nixt following.

The Convention keeping at Perth, Mr Andro Meluin, Moderator, with the rest of the Commiffionars, went thither with the Greiffes and Articles of the Kirk,† wha gat verie euill countenance, and manie fecret terrors. To that

* Yit the sam Mongumerie infisted and troublet the breithring of Glasgw thereafter, and therfor was excommunicat; and the excommunication annullit be ane act of Counfall, and letters published thervpon, receavit thereafter in Court, and interteined in the Kings prefence be the Duc; and the sam sentence thereafter, in the Parliament 1584, be an act therof, annullit.

† *Greiffes of the Kirk, giffen in at Perth.*

Vnto your Maieftie maist humblie meines and fchawes your Graces maist fathfull and obe-

Convention cam the Erle of Hountlie, weill accompanied with his frinds, in whafe fauours, to the grait hurt of the Forbasses, the King gaiff out a decreit arbitrall. Newes war sparpelit athort the countrey, that the minifters war

dient subiects, the hail Minifters of Gods Word within this your Graces realme, convenit in the Generall Affemblic, haldin at Edinbruche the 27th of Junij: That wharvpon the occation of diueris grait and evident dangers appeiring to the hail Kirk of God, and profeflours of his treuthe in this countrey, finding the authoritie of the Kirk abrogat, ecclesiasticall censures contemnit, and violence vsit againt sum of our breithring vnpunished, wharof the lyk hes neuer bein sein within this realme, nor in anie vther whar trew relligioun hes bein pretchit and reffeavit. And fearing lest your Maieftie, for leak of information, might neglect in tyme to prouyd remedie for the inconuenients lyklye to enfew thervpon, we convenit ourselues in the fear of God, and your Hienes obedience; and efter diligent confideration of the present esteat, be comoun consent thought necessar, be our Commissioners, to open vpe and present to your Grace certean of our cheiff and weghtie greiffes, without hastie redress wharof the Kirk of God and his trew relligion can na wayes stand and continow in this your Maiefties countrey.

First, That your Maieftie, be deuys of sum counsellours, is causit to tak vpon your Grace that spirituall powar and authoritie quhilk properlie apertaines to Chryst, as onlie king and head of his Kirk; the ministerie and executioun wharof is giften to sic only as beares office in the ecclesiasticall government of the saming; sa that, in your Graces persone, sum men pressies to erect an new Papedom, as thought your Maieftie could nocht be full head and king of this comoun welthe, vnles alse weill the spirituall as temporall sword be put into your Graces hands, vnles Chryst be bereft of his authoritie, and the iurisdictiones confoundit quhilk God hes deuydit, quhilk directlie tendes to the wrak of all trew relligioun, as be the speciall heades following is manifest: For benefices ar giften be absolut powar to vnworthie persones, intrusit in the office of the ministerie without the Kirks admissioun, directlie againt the lawes of God and actis of Parliament, wharthrow the Kirks leivings comes in profean mens hands, and siclyk as sell their faulles, and mak schipwrak of conscience, for pleasur of men, and obteaining sum wardlie commoditie.

1. Eldarschips, Synodall and Generall Affemblics, ar dischargit, be Letters of Horning, to proceed againt manifest offenders, and to vse discipline of the Kirk, and censures therof, according to Gods Word.

2. Jhone Durie, be act of Counfall, is suspendit from pretching, and banished from his flock.

3. Excommunicat persones, in contempt of God and his Kirk, ar interteined in cheiff lords housies, and namlie, Mr Robert Mongumerie authorised and causit to pretche, and brought in your Maiefties hous and presence, quhilk is a fear wound to the conscience of tham that loues your Maieftie, and knowes your Graces vprising, and a heaue sklander to all nationnes professing the trew relligioun.

4. An Act of Delyverance of Counfall is maid againt the proceedings of the ministerie, with a sklanderus narratiue suspending simplie, and disannulling, the excommunication iustlie and ourdourlie pronuncit againt Mr Robert Montgumerie, an rebell and obstinat offender and troublar of the Kirk of God, and open proclamation maid according therto.

5. Contempt of minifters, and dinging of manie doing ther offices, and especialie the violent drawing of Mr Jhone Howysone out of the iudgment seatt, whar he was placed Moderator of the Presbyterie of Glasgw, his crewall and vitragius handling and careing to preafone, lyk a theiff, be

all to be thar maffacred, quhilk moued me go repear to Perth with diligence, to tak part with my vncle and father in Chryft. Coming ther, Sir James Meluill of Halhill schawes me whow euill my vncle and I was thought of at Court, becaufe of our fermonts in St Andros the tyme of the fast, and our doings and sayings at Affemblies, and counfallit ws to depart af the town, quhilk I schew Mr Andro, and willit fa to do, bot in vean; "For I thank God," sayes he, "I am nocht fley'd nor feible spirited in the caufe and meffage of Chryft; com what God pleases to fend, our Commiffion falbe difchargit."

the Proveft and Bailies of Glasgw, and ther complices: And, efter complement maid, na ordour takin with the doers therof, but contrairwayes interteining tham as gif the faving haid bein guid service.

6 and 7. The Minifter of Glasgw was, be force of armes, displaced out of his roum, quhilk, without reproche, he hes occupied thir manie yeirs, the gentlemen of the countrey being convocat for that effect. Also, violence was vfit, be an of your awin gward, to pull him out of the pulpit the day of Communioun, in prefence of the hail congregatioun, in tyme of fermont, and na fault fund therwith.

8. The Officiar of the Kirk was cuffin in preafone, your Grace being prefent, and ther keipit a lang tyme, for executin of Letters directed againft a fklanderus man.

9. The Minifters, Maifters of Schooles and Collage of Glasgw, the verie fchollars therof, in tyme of publick fast, war, be Letters of Horning, compellit to leaue ther flockes and fcholles deftitut; and fenfyne, from tyme to tyme, and place to place, haue bein continowit and deleyit, therby to confum tham be exorbitant expences, and to wrak the kirks and fcholles wherof they haue the charge.

10. The Students of the Collage war invadit, and ther bluid crewallie fched, be the Bailie and commonitie, gatherit therto be found of comoun bell, and strick of drum; and be certean feditiuus perfones inflambet to haue flean tham all, and brunt the Collage: And yit na thing don to the authores of the tumult and feditioun.

11. Hands fchakin with the bludie murderers and perfecutors of the peiple of God, be letters and propynes refiauit and fent.

12. The Duc oftymes promifit to reform his hous, and na thing don tharin.

13. The Lawes maid for mentenance of the trew relligioun, and punifment of the enemies therof, ar nocht put to executioun, fa that all things gaes loufe, and wars lyk till enfew.

Monie vther things ther be that craue prefent reformatioun, wherwith we think nocht expedient to trouble your Maieftie, vntill we fie what ordour beis takin with thefe greiws compleants; befeikand your Maieftie maift humblie, for the loue of God, wha hes placed and eftabliſſed your Maieftie in this royall throne, hitherto wonderfullie mentained and defendit, cearefullie to hulk vp-on thir maters as becomes the lieutenant of God, and thankfull Christian King; and withe the advys of tham that feir God, and tenders your Graces eftent, and weill and quietnes of this comoun welthe, fa to redres the premiffes, that firft Chryft aboue all may be acknawlagit, his meffingers, without feir or ftope, to execut their office, the cours of the Gofpel advancit, and fic exemple maid of punifment of tham wha fa licentiouſlie and contemptuouſlie haue wrangit and iniurit the minifters and profeffours of Gods Word, that vthers heireftir be effrayit to interpryse the lyk.

At laft the Commiffionars of the Kirk war callit, wha, coming in befor the King and his Counfall, delyverit thair Greiffes and Articles, quhilk being read, Captan James beginnes to threttin, with throwin brow, and bofting langage. "What!" fayer he, "wha dar fubfcryve thir treafonable articles?" &c. Mr Andro answeres, "We dar, and wil fubfcryue tham; and gif our lyues in the caufe." And withe all starts to, and taks the pen fra the Clark, and fubfcryves, and calles to the reft of the breithring with couragius fpeitches, wha all cam and fubfcryvit. This bauldnes, when the Duc and Captan perceavit, they gatherit theron that the Kirk haid a bak, and becam effrayit; and, efter fum calmer langage, difmiffit tham in peace, whom euerie an fupposed they fould haiff bein hardliar delt withall.

In the monethe of Auguft thereafter, certean of the nobilitie and barrones of the realme repearit to the King at Ruthven, in the Erle of Gowries hous, and fchew his Maieftie whow all things went wrang be the mifgoverning of that new Counfall com latlie from France, to the grait offence and greiff of all his guid fubiects, the heavie vexation of the Kirk, and extream perrell of the comounweill; cravit, therfor, maift humblie of his Maieftie, that he wald content till abandone the faid Counfall, and tak him to be counfallit be his auld nobilitie, as his princelie progenitours haid done, and the fundamentall lawes of Scotland crauit; and fa furthe, as at mair lainthe is contained in a Declaration of them, publifed foone thereafter in print. And fa the King and the Duc war diffiuered, and neuer faw vther againe.

This brought a grait releiue to the Kirk, and the honeft breithring of Glasgou and Edinbruche, that war foar troublit be the faid Duc; whowbeit, the treuthe is, for aught I know, (and I know whateuer the fpecialles of the Kirk knew, that I am fure,) the Kirk was nather art, part, read nor counfall in that mater, nather luiket for anie fic thing at thair being in St Johnstone. And what euer the instruments war and respected, they could nocht bot reiois in God, and thank him for delyvering King, Kirk, and Comounweill of fic Cownfall, as fett thamefelves plainlie to pervert all.

Within few dayes thereafter, Jhone Durie gat leiue to ga ham to his awin flok of Edinbruche, at whafe retourning ther was a grait concurs of the hail town, wha met him at the Nather Bow; and, going vpe the streit, with bear heads and loud voices, fang to the prais of God, and teftifeing of grait ioy and confolation, the 124th Pfalm, "Now Ifrael may fay, and that trewlie," &c. till heavin and erthe refoundit. This noyes, when the Duc, being in the town hard, and ludgit in the Hiegat, luiked out and faw, he raue his berde for an-

ger, and haisted him af the town; and remeaned in Dumbartan, at the Waft Sie, whare, or he gatt paffage, he was put to als hard a dyet as he caufit the Erle of Morton till vfe ther, yea, evin to the tother extremitie that he haid vfit at Court: For, wheras his kitching was fa fumptuus that lumpes of butter was caft in the fyre when it foked, and twa or thrie crownes warit vpon a stok of keall drefling, he was fean till eat of a magre gus, fkwodrit with bar ftra.

In that monethe of October, the Generall Affemblic convenit at Edinbruche, whar, with freche courage, the bifchopes war fett vpon, and feure ordour takin with tham; als fic as haid been euill instruments to the Duc againft the Kirk war takin ordour with. Amangs the reft, Mr David Macgill, Aduocat, for penning of fklanderus and wicked proclamation, publiffed againft the Kirk. This was a man of als grait, folide, and naturall a wit as in our tyme, excell- ing therin all his colleges of the Seffion and Lawers, bot without all fenfe of God, and with a prydfull difdean and contempt of the minifterie. I hard him als difpytfullie and lightlifullie, being in his awin houfe, tak vpe my vncl Andro, being fend with vthers from the Affemblic to him, as mouit me, being present, vtherwayes eftimed nocht verie impatient, to almaift debord, nocht onlie with tounge, bot hand. Bot, or he died, with a terrible ftrak of con- fciencie, God tamde him lyk a lamb; fa that Mr Andro coming to him againe, and I with him, was as the Angell of God in his eis; cuft his hat to the ground, and could fkarflie luik him in the face, till he hard out of his mouthe the words of confolation, the quhilk he gaped for as a gorbet, and receavit as Cornelius the instruction of Piter; yea, the meineft of the minifterie that cam to vifit him, was mair to him than giff the King and the Lords haid com to him. I thought often that was a cleir accomplifment of Efaias prophecie, "The lyon fall eat ftra lyk a bullok," &c. He died maift happelie and fweitle, efter diuers yeirs humiliation, with thefe words in his mouthe, "Lord, in thy light, let me fie light."

At that Affemblic, I was erneltie futed, be the Town of Stirling, to be thair Paftor; bot the wark of Theologie being yit in the tender bridding leaff, my vncl, Mr Andro, could nocht consent therto, nor the Kirk with his miscon- tintment command; whowbeit, my mynd was to the minifterie, remembering euer my wow, and nocht the mair vnwillinglie, that I haid the purpofe of my mariage in hand.

1583.—The yeir following, 1583, in the end of Apryll, and beginning of

May, the Generall Assemblie conveyit at Edinbruche. That Assemblie was frequentlie keipit be the nobilitie, (for ther was presentlie a Convention of the Esteats at Edinbruche,) wha requesit the Assemblie to approue thair proceidings, in reparing to his Maiestie at Ruthven, &c. The breithrings iudgment was, That God haid glorified his nam, and wrought therby to the grait ease and comfort of his Kirk, as they haid fund hithertils; as for the instruments, they could nather approue nor disproue, bot wiffit with thair hartes they might be fund sanctified veshalles of mercie to the Lord. To the quhilk effect at least, they desyrit an act to be infert in the Buiks of the Assemblie, to the quhilk the Kirk wald nocht condiscend till they haid the Kings guid will and consent thervnto. The quhilk his Maiestie, sending Coronell Wilyeam Stewart, new cam ham, and of grait credit, and Mr David Lindsay, to the Assemblie, in large termes and maner assented vnto; and sa it past, as is extant in the Buiks of the Assemblie. Amangs the rest, Jhone Dury had a day in his doctrine a verie cleir and pertinent comparisone for the purpose, of the blind man in the 9th of Jhones Euangill. When the Pharifies said that Chryst was but a finner, Whow could he do anie guid? "I can nocht tell," sayes the blind man, "bot a thing I am fur of, that I was blind, and now I sie." This he applyed with grait euidence and approbation of the heirars.

At that Assemblie I married my wyff, the first day of May, and gat the blessing of the best breithring of the Kirk; the quhilk, my blessed God of Heavin be bleffit for, I haiff fund wouderfull effectuell to this houre, for als grait helpe and comfort in my calling, euen in the middes of hir heaueie disease and impotencie, as anie brother in the land hes. And whowbeit, the hail course of my lyff sen syne has bein, in outward appeirance, bot a scholl of afflictionnes, yit (alas! for thankfulnes) a maist halfome and happie scholl, with a mixture of als manie prouisionnes, preferuationnes, privat profits, pleasurs, ioyes, and consolationnes, as euer anie of the secret annes of the Lord receavit.

In the monethe of Junie thereafter, at the beginning therof, a heaueie Tertian fever, called comounlie the *Exces*, owertuk me, quhilk pynned me extreamlie, namlie in the hat of it, that ten or twall houres I wald ly burning therin and reaving, and ryse again without anie swet. This continowed till the middes of the monethe of August.

All this whyll, sen the Generall Assemblie in Apryll, an. 1582, and befor, vntill this August, a lytle befor Bischope Adamsone keipit his castle, lyk a tod in his holl, seik of a disease of grait fetiditie, and oftymes vnder the cure of women suspected of witchcraft, namlie an, wha confessit hir to haiff lernit mede-

cin of an callit Mr Wilyeam Simfone, that appeired diuers tymes to hir efter his dead, and gaiff hir a buik, &c. This woman being examined be the Presbyterie, and fund a witche in thair iudgment, was giffen to the Bischope to be keipe in his castle for execution, bot he sufferit hir to flie away; bot within thrie or four yeirs thereafter sche was takin and execut in Edinbruche for a witche.* Nochtwithstanding, the King coming to St Andros about the end of July, and separating himself ther from the Lords that haid seasit about him at Ruthven, the Bischope becomes a haill man atteanes, and occupies the pulpit befor the King, lustelie declaming, as it was markit, in a posseffit and inragit maner, against Ministerie, Lords, and all thair proceedings; and he that often professit from pulpit befor, that he haid nocht the spirit of application, gat the gift of application be inspiration of sic a sprit as never spak in the Scriptures of God. And becaus it was reported for treuthe, that the Duc in Paris haid deid a Papist, he maid opin contradiction therto, affirming, for certean, that he deid a guid Protestand, quhilk he provit be schawin of a skroll in his hand, quhilk he callit the Duc his Testament; bot an honest merchant woman sitting befor the pulpit, and spyng it narowlie, affirmed it was a compt of a four or fyve yeir auld dett that, a few dayes befor sche haid send to him. Wharof sche gat na mair peyment nor the Duc his executors maid hir.

At that tyme, Sir Robert Meluill cam to the Collage to Mr Andro, and, as a frind, schew him whow euill the King was informit of him, besaught him therfor to go to the King, and purge himself of these calumnies. Quhilk Mr Andro refusit to do, saying, purgation presupponit foulnes, wherof his conscience, nor na man, was able iustlie to accuse him in anie kynd of vndewtifulnes to the Kings Maiestie; giff his Maiestie desyrit his coming to him for his advys in maters of the Kirk or Comounweill, or anie vther dewtifull obedience, he wald maist humblie do it with all observance, but he wald nocht be an indirect accusar of himself to his Soverain.

The Counfallors and Courteours now giffes out, that the King captiued befor, thought himself at libertie, and sa settes tham to be evin, bathe with the Lords of the Read of Ruthven and with the Kirk, quhilk they sklanderit as allowars of treassone. Yit craftelie, for the space of half a yeir or mair, dis-

* It was reported for veritie so we, that the Bischope consulted with these witches anent the Kings estat, of the countrey, and his awin, and gat a response, that he sould stand sa lang as the King stud. Bot the Dewill, as he uses to do, deceauit him ther. Bot, verelie, about these witches we war plane and scharpe with him, bathe from pulpit, in doctrine, and be censur of our Presbyterie.

fembling with the Lords, they begin to put at some of the Kirk. And, in the monethe of Nouember, Jhone Durie of new is dischargit Edinbruche; and coming ower to St Andros, whar I haid takin vpe hous, efter the vacans, he finds his douchtar, my wyff, bot beginnand to conuales of a deadlie hat fiver, (wharout of fche haid cullit with a bleding exceffiue, fa that, for ought the mediciners could do, it steyed nocht four and twentie hours till lyff was almost flitting; bot the Lord haid mercie on me, and sparit hir for a speciall wark of comfort to me against the day of a grait euill;) and tareing bot a few dayes, behoued to go to his ward in Montros, to the quhilk I convoyit him. Be the way, a lytle befor we cam to the furde of the Water of Lownan, a fow comes in the hie rod befor ws, and trottes on toward the furd, fwomes ower befor ws. Now, the water was weill grait in speat, whar, we being in the middes therof, my father, Jhone Duries hors lyes down in the water, and committes his rydar to fwoming with the stream; bot it pleasit God, I being nixt vnder him, caught him be the cott neak, and taking a gripe of my hors mean, he wad and wan to land: Wharof I incuragit him, speattes of afflictiones war to fease on ws, bot the Lord fould delyver out of them all. Sa, coming in that countrey, I acquented him, and recommendit to all our frinds, whom he finding thereafter euer lowing and frindlie, fand my mariage a speciall prouidence of God towards him.

That was a dark and heaue Wintar to the Kirk of Scotland, ecclipsed and bereft of thrie grait lights; of Mr Alexander Arbuthnot in the beginning therof, Mr Thomas Smeton in the middes, (of quhilk fort I wat nocht giff ther was manie scores in all Chriftiandome for all fort of lerning and godlines;) and, in the end of the wintar, Mr Wilyeam Clark, my predeceffour, a man, whowbeit nocht in rank of lerning with the vther twa, yit the light and lyff in the part he dwelt in, mikle belouit and regratted of all sorts of perfonas that knew him, namlie that he had the charge ower: Ower fure a preface of a grait calamitie and owerthraw schortlie till enfew vpon the Kirk of Scotland. Amangs diuers Epitaphes wherwith Mr Andro beualit this fo grait a los, I maun heir insert an, becaus it stiks recentlie in my memorie:

Vix heu! vix raptum, defleuimus Arbuthnotum;
 Vix heu! iusta datis soluimus *exequiis*.^{*}
 Et premit altera mors, et funere funus acerbat,
 Et magno extincto lumine, maius obit.

^{*} Inferiis.

Ille quidem Arctos tenebras de nocte fagabat ;
 Fulgebas medio Glasgwa stella die.
 Quod si luce sua spoliata est noxque diesque
 Nostra, Eheu ! quantis obruimur tenebris.
 Aut ergo e tenebris renoca lucem, aut hominum lux,
 Christe, redi, et nobis fiat fine nocte dies.

Turned in Scots.

Yit skarse alas ! haid we bemean'de out deir Arbuthnots dead,
 Yea, skarse alas ! his exequies haid we and funerales maid,
 When corps with corps does vrn ws fear, and deathe with deathe does pres,
 And an grait light *extinguisht*,* an other sealles alas !
 That an the dark and drowfie night be northe did dryve away ;
 That vther as the† Sun did schyne be southe at mids of day.
 Giff sa then bathe our night and day be spuliyet of thair light,
 Sa feirfullie hes ws owerwhelm'de of darknes what an hight ?
 Then ather Chryft from darknes now the light retourn againe,
 Or com our light, that but all night, our day may ay remaine.

MR WEIL I AM CLARKS EPITAPHE.

That thou a Maister was, as yet thy Schollars skill can prone ;
 That thou art weill, full weill, confirms thy godlines and loue.
 A cunning Clark, right cleirlie knawin, be nature and be art,
 And all the thrie, in that thou play'd sa weill the pastors part ;
 Then happie Master Weil I am Clark *by nam thou fall abyd*,‡
 As Carell, with Anster, Pittenweim lyes leauche by Fyffs coft fyd.

Bischope Adamson, for all his lang feiknes, becam then nocht onlie able to pretche, and keipe Conventions of Counsell and Esteates, and weat vpon Court, bot also, in the wintar, to tak iorney and go in ambassage to Eingland and all to practife the alteration of the haill esteat and discipline of the Kirk. || Coming to Londone about Yull, he informit the Quein the warft of the ministerie and guid nobilitie, and the best of the Court of Scotland ; he practisid with the bischopes for conformitie, and gaiff tham dextra societatis ; he delt for lernit preatchours to be placed in the best rowmes of Scotland, knawing

* Alas ! put out.

† Thow Glasgw star as.

‡ Thy nam als lang fall byd.

|| The Presbyterie had enterit in proces with him, and remitted him to the Synodall, and that to the Generall, in the quhilk he was suspendit from the office of the ministerie, as corrupt, bathe in doctrin and lyff, and ordeined to be forder proceedit against. In the meantyme, to eschew the censors of the Kirk, and practife the wrak therof, he vndertaks this iorney.

weill the best men of the minifterie of Scotland war to be displaced ; he wrot verie craftelie to Geneua and Tigurie, and fend tham propositiones and queſtionones defyring to haiff thair iudgment ; and, finalie, left na ſtan onturnd ower that might mak for the wark of Sathan, to beſeige and demolifhe the walles of Jeruſalem.

Whill he is a biſſie biſchope about thir things in outting, as the cours was layed, they war nocht ydle at hame ; for, in the beginning of Februar, Mr Andro Meluin is ſummoned to compeir befor the King and Counſall within les nor thrie dayes,* to anſwer to ſic things as war to be leyit to his charge, anent certean ſpeitches vttered be him from pulpit, ſeditius and treaſonable. Mr Andro compeired, accompanied with ſum of his ſchollars and frinds, amangs whom was Mr Robert Bruce ; and I being in Angus, convoying my mother in law to hir houſband, gon away a day befor his ſummonding, maid diligence, and cam to Edinbruche the day of his ſecond compeirance. The quhilk day he declyned the iudicator of the King and Counſall, being accuſit vpon na ciuill cryme or tranſgreſſion, but vpon his doctrin vttered from pulpit. The quhilk, when the King and Captan James, then maid Grait Chancellor, with roarings of lyones, and maſſages of deathe, haid taken ſa hat, that all the Counſell and Courtes of the Palice war filled with fear, noyes, and bruttes, Mr Andro neuer iarging nor daſchit a whit, withe magnanimus courage, mightie force of ſprit, and fouthie of euidence of reaſone and langage, planlie tauld the King and Counſall, that they preſumed ower bauldlie in a conſtitut eſteat of a Chriſtian Kirk, the kingdome of Jeſus Chryſt, paſſing by and diſdeaning the prophets, paſtors, and doctors of the Kirk, to tak vpon tham to iudge the doctrin, and controll the ambaffators and meſſengers of a King and Counſall graitter nor they, and far aboue tham. “ And that,” ſayes he, “ yie may ſie your weaknes, owerſight, and raſhnes in takin vpon yow that quhilk yie nather aught nor can do ;” (lowſing a litle Hebrew Byble fra his belt, and clanking it down on the burd befor the King and Chancellor,) “ Thair is,” ſayes he, “ my inſtructiones and warrand ; let ſie quhilk of yow can iudge theron, or controll me therin, that I haiff paſt by my iniunctiones.” The Chancellor, opening the buik, findes it Hebrew, and putes it in the Kings hand, ſaying, “ Sir, he ſkornes your Maieſtie and Counſall.” “ Na, my lord,” ſayes Mr Andro, “ I ſkorn nocht ; bot with all ernestnes, zeall, and grauitie, I ſtand for the cauſe of Jeſus Chryſt and his Kirk.” Manie tymes put they him out, and

* Summoned on Setterday, to compeir on Monenday nixt.

callit him in againe; whylles delling with minacings, and whylles with fear words, to brak him, bot he grew mair and mair in wesdome, strengthe, and courage, whowbeit, nan was sufferit to com in with him; and when he cam out, haid skarslie lesfour to draw his end, mikle les to tak anie advys with his frinds and breithring. In end they proceids; admittes an accufar, wha bruikit that nam for ignominie manie yeirs efter, "Wilyeam Stewart the Accufar," a pensionar of the Pryor of St Andros; receaves the articles of accusation; admittes and takes the depofition of a number of witneffes, fummoned out of St Andros, namlie his graitteft mislykers; Mr Andro euer adhering to his declinator, and at all tymes, as occafion feruit, telling tham his mynd mightelie anent the treuthe and weght of the caufe of Chryft and his Kirk, and wrangs done thervnto, quhilk he wald be avengit of fum day. And when they haid don all, lytle or na thing for thair purpofe gat they provin, bot decernes that Mr Andro, for his vnreuerent behauour befor his Maieftie and Counfall, fould be put in ward in the Caffe of Edinbruche during the Kings will. In the mean tym, Mr Androes breithring and frinds is informit, be fic as knew the plattes leyd, that ther was na guid meined to Mr Andro, and, if he war annes faft, he wald nocht be lowfit again, vnles it war for the skaffald. This maid him to keipe him quyet a night and a day, during the quhilk tyme I trauelet amangs the counfallars: Manie gaiff me fear words, and faid ther was na danger; bot our beft frinds read a dictum, wrytten on the wall, founding, *Loufs and Leiving*. We vnderftud, fordar, that the decreit of the Counfall was alterit, and the ward apointed to be Blaknes, a foull holl, keipit be Captan James men. Sa, whill we was all in grait and heauie anxietie, and maift dulfull doutfomnes, what to counfall,—vpon the an part, thinking it a hard and fear mater to bereaue the Scholles and Kirk of Scotland of fic a light and leadder, and thinking that moyen and tyme might mitigat the King, and procure his libertie; vpon the vther part, knawing the courfe and plattes leyd be the enemies, and feing the violent form of Captan James government, we thought it hardar to jeopard the lyff of fic a man, as might be referued for a better tyme,—being, I fay, in this dutfull debeat amangs ourfelues, and euerie an with his awin hart nocht knawin weill wharto to inclyne, Mr Andro himfelf comes out in publict, refolut and cheirfull, and bad ws all be of guid cowrage, for God haid refoluit him of the beft, and he was affurit wald be with him. Sa we go to dinner in Mr James Lawfones hous, wha with all his gheasts war exceiding heauie harted, and oftentymes could nocht contain, bot mix thair teares with thair drink. Onlie Mr Andro eat, drank, and crakked

als merrelie and frie myndit as at anie tyme, and mair ; and (according to his continuall form at meat, and in all companie,) tuk occasion of guid conference and discours, pertinent for the tyme and stat of maters, to his awin woun- derfull encouragment, and our grait comfort, interlasing alwayes sum mirrie interludes, and drinking to his Captean and wardfellowes, bidding ws mak ws ready to follow, &c. Sa, efter denner, he gaiff it out, and non knew vther, bot a verie few, that he wald obey the charge, and enter in ward, giff the King commandit, and God sa directed him. Whervpon the Measslar gettes acces, giffes him the charge, with his warrand, till enter in the Castell of Blaknes within four and twentie houres, the quhilk he receaues reuerentlie ; bot, within an houre or twa, his brother Roger and he slippes out at the Port, hand for hand, and ludges that night whare God haid preparit, and within four and twentie houres enterit in Bervik, in place of the Blaknes.*

Ther was na thing behind bot bitter teares and heavie lamentation, partlie for the present los, bot mikle mair for the esteat that was till enfew vpon the Kirk, quhilk euerie an apprehendit in graitte and graitte missour of hor- rour and feirfulness. Bot aboue all, that notable and maist fathfull minister of God, Mr James Lawfone, wha, seing sa terrible a tempest breiding and co- ming on the schippe of the Kirk, and the wyefest, stoutest, and ablest schip- pers and mariners remouit, apprehendit the danger sa hiely, and drank in the greiff and melancholie sa deiply, quhilk being augmentit, and na wayes mitigat, be that quhilk followit, namlie, the vndewtifulnes of his flock, wasted his vi- tall sprites be piecemeill, and, within few monethes thereafter, cutted the thrid of his maist stedable and comfortable lyff to the Kirk of Scotland.

As for my self, to confes the treuthe, I was almaiit exanimat with heaviness of hart, the quhilk, gif it haid nocht resolut in abundance of teares, my lyff haid bein suffocat ; for the quhilk cause I tuk me to a chalmer, and closing the dure, let my affectiones brak out, and go lous at random, quhilk a special lowing frind of myne, wating on me, sufferit for the space of an houre, bot efter knock- it sa, and spak to me, that bathe for loue and reuerence it behouit me till opin ; wha nocht onlie vfit all the comforts he could, bot wated vpon me, and convoyed me ham to St Andros : This was Andro Wod of Strevithie.

Mr James Lawfone, and Mr Walter Balcanquall, his onlie colleg that re- meant, maid, according to thair disposition, the pulpit of Edinbruche to sound

* A certean of Captan James horfmen haid immediatlie befor riddin out at the sam port till attend vpon him, and convoy him to Blaknes, ther annes to mak him sure.

mightelie in the praife of Mr Andro, and to the deteftation of the fact of the Counfall, that had fa proceedit againft him ; alfo, they prayit for him in particular, at all thair ordinar fermones, quhilk moued the peiple verie mikle, and gallit the Court.

At my coming to St Andros, my wound, fkarflie ftemit, beguid to blude apace, finding na thing, whar euer I cuft my eis, bot mater of melancholie. His bookes war in danger, being put to the horn ; and therfor I addreffit me with diligence to pak tham vpe, and put tham afyde, and fkarfe was ther ane quhilk I haid knawin in his comoun vfe that ranckled nocht my wound againe, fa that that labour was fellon peanfull and heavie to me. Bot, aboue all, it was a daylie hart brak to me to fie that notable wark, fa weill begoun, yeilding, in the firft fpring tyme of it, fic appeirance of plentifull fruicts, with fic a calamitie cuttit of from all hope of herveft. I thought I felt continualie a cauld heavie lumpe lyand on my hart, lyking for to chok me ; and fure I am it haid coft me my lyff, giff the mightie hand of my God haid nocht curit bathe bodie and faull ; and efter the curing therof, furnesit, by all confcience of abilitie and expectatioun, fum miffour of ftrynthe and gifts to tak a piece of courage, and hald in the fpunk of lyff in the wark, till God fould haiff mercie, and retourn for the reftauration therof.

For finding, as in the fpring tyme, nature beginning to purge, I helped the fam with a melancolique purgation, quhilk wrought lang, and in grait quantitie, eidentlie be the cullor, kything the peccant humour. And foone thereafter, finding fum curage, bathe naturall and spirituall, I fell to wark, and by my awin houres for the langages quhilk I keipet befor, I fupplied, as I could, the thrie dayes of Mr Androes publict Leffones in the comoun places of Religion, and teatched the twa cheiff controuertit heads *De verbo et Ecclesia*, in the monethes of Merche and Apryll.

By and befyde the inward hand of my God, to whom alan pertienes all praife, I haid twa vtward speciall comforts. An was the Maifters and Members of the Vniuerfitie, wha kythed an vther mynd to the wark then I luiked for, and gaiff thair prefence and guid countenance and affiftance to my Leffons, to my grait comfort and incuragment. The vther was of twa speciall daylie frinds and companiones : the ane Mr Robert Bruce, the vther Mr Robert Durie, wha keipit companie with me continualie, to my grait vphald and forderance in Gods Word.* Of that an wharof, namlie, for the grait praife

* Mr Thomas Buchannan alfo was my guid nibour and frind at that tyme, and all his dayes.

of the caire and prouidence of God towards his Kirk, I man remember sum thing mair at laith.

Mr Robert Bruce, second sone to the Lard of Arthe, brought vpe in letters, past his cours of Philosophie in the Vniuersitie of St Andros, and thereafter be his father furnest, was sent to France, whar, and in the Vniuersitie of Lovan, in the Low Countreyes, he studiet, namlie till Humanitie and the Jurisprudence, quhilk his father and frinds haid sett to be the end of his studies. Therefter coming hame, he is directed till attend on Court and Session, for his fathers effeares and his frinds, till the Lord began to call vpon him, and wourk stranglie in his conscience, sa that he haid na rest nor confort, bot in the Word of God and companie of guid men. Yit the manifold effeares of his father and frinds continualie importuning him, maid him to stryve against the working of his hart; bot in vean, for he was fean at last plainlie to schaw his father, that ther was na rest nor lyff for him, vnles he haid leue to go to the studie of Theologie, and be in companie of Mr Andro Meluill in St Andros. Sa his father permitted at last, and he cam to ws at the beginning of that sam wintar, at the end wharof Mr Andro was put att, whom maist lowinglie and fathfullie he assistid till his departour out of the countrey, and syne retourned again to ws, and sett himselff mair ernesstlie then euer befor to his studies; and that nocht onlie to be a heirar, but to essay what gift God wald giff him of vtterance of that quhilk he studeit. And all this movit, yea, drawin as it war perforce, with a mightie inwart working, quhilk sufferit him never to gett rest bot when he was about that purpose. He said to me a day, in releiving of his mikle and fear occupied mynd, in privat conference purmeineing in the fields, that or he cust himselff again in that torment of conscience quhilk was leyd on him for resistig the calling of God to the studie of Theologie and Ministerie, he haid rather go throw a fyre of brimston halff a myll lang.

Sa, befor he wald open his mouthe at our table, whar ordinarlie ther meall about, the students opened vpe a chapter, and gathered sum nottes thervpon, he desyrit to haiff sum exerceis in privat with me and Mr Robert Dury, and sa annes in the ouk first, therefter thryse, our tyme about in a large wyde hous of the Collage, we handlit a chapter, till that way we past throw the Epistles to the Romanes and Hebrews; but or we cam anie way fordwart in the Hebrews, Mr Robert tuk the haill exerceis to himselff, and haid vs auditors, to our grait ioy and comfort. Therefter we drew him to the Scholl, whar the students haid ther privat exerceises befor the Maisters; from that to the Table,

and fyne to the morning doctrine on the Sabbath, to quhilk a multitude of the best peiple of the town reforted. Sa it pleased God at that tyme, to my singular vphauld and incuragment in his service, to begin to trean vpe and fram that maift notable preatchour for the tyme of restitution of his deceyit and captiued Jerusalem.

During this tyme, the first intelligence be wryt I gott of Mr Andro, was of the Bischopes biffines, a iust copie of whafe Articles he send me hame; the quhilk I haiff thought meit heir to insert, for cleiring of the controuersie betuix the Kirk and him, and to schaw whow craftelie and malitiuflie that synophant calumniattes the ordour and conclufionnes of Discipline befor sett down, therby to haiff catchit a vantage, giff he could haiff gottin, be sic information, a cenfouir of the breithring of the French Kirk, Geneu, Tygurie, &c., and to mak ws and our Discipline odius to the Quein and Kirk of Eingland.

ARTICLES QUHILK THE BISCHOPPE OF ST ANDROS GAIFF OUT IN EINGLAND TO THE FRENCH KIRK AT LONDONE, SEND TO GENEU, TYGURIE, &c. 1583.

The Ordour apointed be the Ministers of Scotland obtrudit to the King be tham.

1. As ther [is] a difference betwix the Ciuill polecie and government of the Kirk, sa is ther diners governours apointed for the an and for the vther.
2. The ciuill magistrat rewlit in his politik effeares only, and the spirituall governours in the effeares of the Kirk.
3. As spirituall rewlars does exceid thair boundes, if they interpoys vpon ciuill and politik matters; so does the Prince or ciuill magistrat, if he pretend in maters ecclesiasticall.
4. The exemple of Vziah, King of Juda, declares that kings sould be affrayed to middle with maters pertaining to the Kirk.
5. It is an heresie to a Prince to vsurpe the tytyle to be called the Head of the Kirk.

These aboue wryttin concern the Princes dewtie.—These that follow concern the government and polecie of the Ministrie.

1. The Ordour wharby the Kirk sould be governit, alsweill in preatching of the Word, ministration of Sacraments, as discipline ecclesiasticall, is sufficientlie and fullie sett furthe in the Scriptures, and hes neid of na farder; and the Ministers of the Word of God sould haiff na iniunctiones giffen to tham in preatching of the Gospell, bot sould speak as the Word of God puttes in thair mouthe.
2. The government of the Kirk confistes in thrie sortes; in Pastor, Doctor, Senior, wha aught to haiff the haille discipline of the Kirk in thair powar; and Pastors to be sic as has a particular flock wha lykwayes sould be called Bischopes.

3. The office and estate of Bishops, as they are of provinces and dyocesis, can nocht stand with the Word of God.

4. Everie Pastor within his awin congregation should haiff a number of Seniores or Elders, of laic men, to assist thaim in counsell for the government of the Kirk; and in everie compas, or reasonable precinct of boundes, thair should be erected a Presbyterie, consisting in the Pastors and Doctors, and sic vther laic persones, as be election may be associat within the sam. And these Presbyters should haiff cair of the doctrine and maners within their bounds, and of the election of Pastors, when anie of thaim shall happen to inleak; and power of excommunication, and disposition of benefices.

5. The Synodall Assemblie does consist in manie Presbyteries, lyk as the Presbyteries in manie particular kirks; and in the Presbyteries and Generall Assemblies, an Moderator is to be chosin be the consent of the rest at everie meeting, and his power to continow to the next Assemblie thereafter.

6. Thair is appellation from the particular to the Presbyterie, from the Presbyterie to the Synodall, and from the Synodall to the Generall, if anie man be hurt and greivit. And the Generall Assemblie does consist of the Commisionars, quhilk are directed from the Synodall Assemblies to the Generall: And in lyk maner the Assemblie Generall should haiff a Moderator chosin at everie meeting.

7. The Assemblie Generall has power to mak lawes, canones, and constitutionnes, for the effeares of the hail Kirk, and to determine in all maters ecclesiasticall, in election of Pastores, deposition, suspension, excommunication, heresie, and whatsumeuer effeares pertaining to the Kirk.

8. The Assemblie Generall may appoint tymes of thair convention from Assemblie till Assemblie, and convey thaimselues without anie licence impetrat of the Prince for that effect.

9. The Assemblie Generall has also power to direct Commisionars to the Kings Parliament, quhilks Commisionars should haiff the power and authoritie of the Kirk, and nocht sic as are Bishops, except they be from tyme to tyme authorised with thair commission.

10. The Assemblie Generall has also power to direct, of thair awin number, certean to visit the Kirks as occasion shall fall. And ther is na ordinar power to visit, except they haiff commission of the Kirk, and be directed from the General Assemblie to that effect.

11. Benefices are the invention of the deuil, and na man ought to posses rent or leiving; bot Deacones should lift vpe the Kirk rents, and distribut the sam, according to the ancient canones.

12. Patrones and patronages are nocht to be tolerated in the reformat Kirk, as occasiounes of intolerable corruptionnes. Bot the patrones should resing in fawours of the Deacones: And gif patrones should be permitted, they should nocht haiff the choise of the election of the persone; bot efter the persone is elected be the parochine or Presbyterie, then the patrones ought to confer the leiving onlie to the persone intrant, and the distribution of the said leiving immediatlie to be giffen to the Deacones.

13. Ther belanges to the patrimonie of the Kirk all sic temporall and spirituall lands, teinds, rents, as has bein at anie tyme foundit or dotted thervnto. And it is a sacrilage to the Prince, or anie inferior persone, to middle therewith, except the Deacones onlie to the vse forsaide.

14. Gif the Prince wald contravein the Actes of the Generall Assemblie, he may be alsweill excommunicat as anie inferiour in the realme.

Followes the Judgment of the Bishhop of St Andros, quhilk he pressed to haif had confirmed be the lerned Doctors and Ministers of Gods Word in Eingland, Genen, or alskuer, for supplanting of the Kirk of Scotland.

1. For the Prince.

1. It is one of the graitest parts of the Princle office, to appoint a godlie Ordour to the Kirk, and to tak head that the sam be meanteined and keipit.*
2. It proceedit from the tyrannie of the Paipe, till arrogat to the Clergie the hail government of the Kirk, and to exclud therfra Christian princes and godlie magistrates, wha sould be nurishes of the Kirk, and keepers of bathe the Tables.
3. Princes in thair awin cowntries ar cheiff heades vnder Chryft, as weill in ecclesiasticall polecie as temporall, and thair iudgment in bathe is soveran.
4. Giff the rewlars of the Kirk hes done wrang, appellation is lawfull to the Princle powar, be whafe autoritie the saming sould be redressit.

2. For the Ministrie.

1. It is maist necessar that a guid ordour and form be prescryvit in the Kirk, allweill in the service of God as in publict doctrin, that all things may be don ordourlie, and na man transgres the limites and bounds apointed in the Scripture, vnder pretext of the libertie of the Spreit of God.
2. The government of the Kirk does consist in the autoritie and powar of the Bischope, to whom ar committed the dyoceis and provinces in government.
3. The office of Bischope is of the Apostolic institution, and maist agreeable to the primitiue puritie of the Kirk of God.
4. The ordination and ordinarie Judgment of Pastors belangit to the Bischope, without whafe autoritie whafouer does presume to the Pastorall cure, enters nocht at the dur, bot ower the dyk.
5. Doctors hes na power to preatche, bot be the appointment of Bischope; nather haif they anie fardar power in gouerning the Kirk.
6. Seniors or Eldars, of the laic sort, is nocht agreeable with the Scripture, nor ancient puritie of the primitiue Kirk.
7. Presbyteries to be apointed of gentilmen, or lords of the ground, and vthers associatt with the Ministers, is na vther thing bot till induce a grait confusion in the Kirk, and an occasion of continuall sedition.
8. The ordour of apointing Moderators in Presbyteries or Assemblies to be alterit at thair meitting, is nather canonicall efter the Scriptures, nor agreeable to the ordour of the primitiue Kirk; in the quhilk it hes bein locall in the Bischopes seat, and nocht electiue and variable, as was the Wardenes of the Frires.
9. The Synodall Assemblie sould be moderat and governed be the Bischope, in euerie province and dyocie, and be him sould ordour be takin that the Kirks be weill servit.
10. The Generall Assemblie of a realme hes nocht power to convein thanselff bot vpon a grait and weghtie occasion intimat to the Prince, and licence granted therto.
11. Ther is na Assemblie that hes power to establis lawes and constitutiones within the realm, bot sic as ar allowit of the Prince and his Esteat.
12. The resort of the Prelates of the Kirk to the Kings Parliament and grait Counsall, for the

* Giff thair grunde be fast straken to or nocht, this tyme experience may tell. 1600.

weghtie effectes of the realme, is maist necessar; and that Miniſters ſhall preſum to direct of their number to the Counſall and Parliament, it is an intolerable arrogancie.

13. Viſitation is an office necessar in the Kirk, and proper to the function of a Biſchope, and ſic as ar apointed be him for that effect.

14. Benefices and patronages hes bein zealuslie and godlie apointed be our anteceſſours, and Chriſtian Paſtors may with ſaif conſcience enioy the ſaming. And the Deacones to be apointed ower the Kirk rents is an prepoſterous imitation of the primitive Kirk, without anie kynd of reaſone.

15. The patrimonie of the Kirk is that, quhilk, be the lawes and eſtates of countreyes, belongs to the Kirk and interteinment thair of, and nocht that abundance wherwith the Roman Kirk did overflow.

Their laſt Articles, plean contradictorie to the eſtabliſſed diſcipline of the Kirk of Scotland, the ſaid Biſchope of St Andros preſented to the Biſchopes of Canterbury and London; alſo to the Miniſters of the Frenche Kirk at Londone, and to findrie vther lernit men, alleaging tham, to be foundit vpon the Scriptures, and maist ſinceare antiquitie; willing tham, be vertew of a commiſſion giſſen to him be the Kings Maieſtie of Scotland, to intreat of their maters, to confirm the ſam be their ſubſcription and approbation.

And mairower, he wrot to Geneu and Tigurie finiftrus information of all our proceidings, and as beſt might ſerue to purchas, and haid bein neuer ſo lytle a hinkling of ther pen till haiff born out his courſe, and maid vant of for his creadit at Court. Bot, as my vncle directed me, I maid his biſſines knawin at hame, and informit all the guid breithring of his proceidings, and ſend copies of his Articles abroad throwout the countrey. And, on the vther part, Mr Andro, wha warred him far in credit without the countrey, amangs the beſt and maist lerned, namlie at Geneu and Tigurie, wrot vnto the Kirks at lainthe in the breithrings nam, and informit tham of the man, and all his proceidings and purpoſe, in his delling with thame. The quhilk epistle, becauſe it cleires bathe the cauſe and ſtorie better nor I can ſet it down, I haiff tranſlated, and thought maist meit to be inferit in this place.

To the maist Reuerend Fathers, and our maist lowing Breithring in the Lord Jeſus,
the Paſtors of the Kirk of Geneua and Tigurie.

It is now almaiſt fyftein yeirs, Reuerend Fathers in God, and Breithring in the Lord, maist worſchipfull, ſen that graue and lerned men, and that quhilk is cheiff burning with wyſe and ſincere zeall of the glorie of God, and helthe of his Kirk, informed with your precepts, and inſtructed with your exemples, haſte in the firſt planting of our Kirks conioyned with the puritie of doctrine the holmes of diſcipline: And that their vniforme conſent and aggreiment in all pointes witneſſed vnto the hail world, might leſt vnto the poſteritie, they ſubſcryvit your Confeſſion. In the ſattſteppes

of the quhilk guid and godlie renouned men, we thereafter insifting, haiff, nixt efter the heavinlie oracles of the Word of God, following the doctrine and constitution of your Kirk, keip the sam course vnto this presnt day; and farther, also leanning on the mercie and guidnes of our God, and in the strynthe of his Holie Spreit, we dout nocht constantlie, without weireing, to hald the sam vnto the end. Of the quhilk, our purpose and constant aggriment with yow in doctrine and discipline, we haiff fund of Gods guidnes this fruict, that induring sa manie yeirs na heresie hes sprung out in our Kirks; nan com from vther places hes taken rut, entered anie thing deiplie, or remeaned anie space of tyme in the hart of anie man, mikle les to haiff growin vpe or copen abroad. Na obstinat Papist or trespassour, publictly knawin, hes it sufferit lang to converse amangs ws, vntean ordour with. Sa it hes pleasit the Lord to bles the labours of his servantes, vndertakin according to the direction of his Word; and vnto this day to heape sa grait and incredible happines, of his awin singular guidnes, vpon the congregationnes of Scotland.

But in the mean tyme, alas! whill as we answerit nocht vnto sa grait and rare a grace and guidnes of God toward ws, be that thankfulness of mynd, obedience to his Word, and diligence in our dewties, that becam ws. Behauld of the fearfull iudgment of God, but indeid iustlie deseruit, Sathan sa blinde with avarice and ambition, ane nocht of ws, albeit amangs ws, bearing the office of a minister, that forgetting, as sayes the poet, bathe his awin scham and the helthe of his breithring, and that quhilk is mair miserable, casting af all guid conscience, and making shipwrak of his fathe, goes fordwart without ceasing to mix heavin with erthe, and with vther confusion to trouble all things. For when he haid left his flok, and vnwitting of the Kirk haid croppin in Court; when he haid nocht onlie with subtile craft and polecie intrudit himself in the esteat of fals bischopes, of new sprung vpe againe from the holles, the quhilk he haid oppugned of befor, bot also haid taken planlie vnto him, that fals vsurped authoritie quhilk in his sermons publiclie he haid damned, quhilk opinie in a maist frequent Assemblie Generall of the Kirk he haid ostentymes abiurit, and the quhilk, be findrie subscriptiones and hand wryttes, he haid renuncit and giffen ower; when, as he haid addicted himself to the maist vyle servitude and flauerie, and with the sworn enemies to the guid esteat of the Countrey, Kirk, and Relligion, in a maist filthie cause ioyned and bandit himself; when, that in doutfull maters and disparit helthe of his body, he haid nocht onlie consulted with witches concerning the esteat of King and Countrey, bot also for releiff of his seiknes he haid erneslie fought the helpe and support of deuillrie and witchcraft; when, that efter a stubborn sylence from pretching the space of a haill yeir vnder clok of seiknes and infirmite, he haid, to foster and steir vpe the pernitiis affectionnes of the Court, maid twa maist turbulent and seditius sermons; when he haid, with the Machiavellians of the Court, and the Papes traffecturs at ham, deuyfit maist crewall counsalles against the lyff, lands, and esteat of the best and maist zealus noble men, and vthers guid gentilmen and subiects of the countrey; when he haid don monie vther things, quhilk nather tyme sufferes, and scham forbiddes, to wryt; and now, when formall proces vpon the forenamed maist odious, hynous crymes was lead and deducit against him befor the Presbyteries and Assemblies, and for that cause, efter that he was inhibit, as maist sklanderus and vnworthie till vse the function of ministerie, vnto the tyme that the last cenfor of the Kirk might strik vpon him, to cut him of from the body of the sam as a maist contagiis and corrupt member, he obtaines a frie legacie from his Ma^{tie} to pas to vther nationnes, whar, vnder pretence and clok of curing his diseases and seiking of his helthe, he might moyen all the meanes and wayes he could (as his verie deids hes declarit) to vex and trouble the Kirk, the quhilk now he haid leyit in his hart to slay and distroy as his deadlie enemy. Yie will giff ws, as we hope, this leue, (reuerend fathers and breithring in the Lord,) in the cause of God and his Kirk, simplie and planlie to deall with yow, for that onlie a ceasfar of the

hart is witnes that we yeild na thing in this present narration to our privat affections, bot rather owerpas manie things of sett purpose, quhilk the cause itself requyres.

In London, then, letting himself out as Ambassator for his Ma^{tie}, he thifteoulie intreated oftentimes of secret purposes with the Ambassadors of France and Spain. Withe our nighbour bishopes (for ther amangs our nighbours he remeaned, nather purposed he at the beginning to go anie farder,) he haid sic conference, be the quhilk he traducit the best of our nobilitie and subiects as seditius and treasonable. He giffes himself to sic devyffes and counfalls, be the strainthe and effect wharof, at this tyme, the maist lernit and fathfull pastores, in bathe the kingdome, ar forced ather haillie to keipe fylence and leane the ministerie, or then by flight and exyll to saiff thair lyves, or els to essay the filthie weirines of stinking pressones; or then of necessitie to do that quhilk onlie remeanes agains thair dewtie and conscience, to subscriye to the ambitius tyrannie of the fals bishopes, and to the impietie of manie corrupt rytes and ceremonies. Of this comes those Archiepiscopall Letters, wrytten to yow and the breithring of Tygurie, be the quhiks that meruelus, cunning, and syne artifice, in feynyeing and dissembling what he will, bathe does burding ws with fals and forgit crymes, and bring the government of our Kirk, traducit be manie calumnies, into dout and question. Albeit, he is les ignorant then anie man: and our awin conscience beares ws record, ws to haiff pressed earnestlie to that, that the discipline of the Kirk might be taken out of the Word of God, sa far as could be, and that it sould nocht pas a iot from the iudgment of your Kirks. Wharfor, lyk as it sould be superfluous to ws to open vpe and declar our iudgment vnto yow, namlie concerning maters of discipline, seing whatsoever we haiff in that mater, we willinglie and planlie confes to haiff receaved it of yow; and that we altogidder agrie with yow in all pointes, sa meruelouslie does our mynds and willes, be the vertew of Gods Spreit, concent in an harmonie. Sa will we nocht, for fear bathe of temeritie and impudence, prescryve vnto yow anie form of answering, or maner of wrytting againe to the Bishopes Letters and Questionnes. Of this onlie, at this tyme, wald we haiff yow persuadit, that the guid ordour of the Kirk, the quhilk Adamfone durst first vndermynd secretlie, and thereafter opinlie oppung, and now at last wickedlie to calumniat, fathleslie to mean swear, and malitioulie to detest as Papall tyrannie, mother of confusion, and faggot of sedition, hes bein receavit within our Kirks, conform to the Word of God, and maner of the constitutionnes of your Kirks, ever sen the first tyme that Papistrie was chassit away; and incontinent approuit be the vottes of the haill esteates of the countrey in Parliament, and, piece and piece, at last, of the mercie of God, hes bein brought to sum mediocritie of perfection, sa far, at the least, as the finalnes of that misfour quhilk God hes bestowit vpon ws might attein vnto; and quhilk thrie yeirs ago hes bein approvin, sealled vpe, and ratefeid be the professioun of the mouthe, holie and feirfull aithe of the Lord interponit, and subscription of the hand of the King himself, and enerie ane of his subiects, grait and small, of what ordour, rank, and estate soener they war; and that be the expres letters patents of his Ma^{tie}, commanding all and findrie, vnder the hieft pean, to do the sam.

Now, altho these things be sa in verie deid as is declarit, and this our discipline be corroborat be diuers and manifold vse and experience, maister of foolles, in all partes and in euerie occasion fallin out continuallie thir xxv yeirs bypast. Neuertheles the aduersar, efter that he haid maid the maist godlie and stout, alswell of the nobilitie as of inferiour esteates, wha haid bein the speciall instruments of God in the defence and establisment of Relligion and the cause of the King, be conductit and suborned accusars, waillit out of the number of sic men wha haid sauld thamselues in saull and body, to work all kynd of iniquitie and villanie for warldlie preferment, and be fals forgit crymes maist craftelie and deceitfullie leyit vpon tham, ather to be accusit of thair lyves and want

the head, or to be comprehendit and casten in prisson, banished, and forfait, to the intent, that nan sould be left to ganstand thair godles course. This aduersar, I say, causit the Kings Ma^{tie} incontinent, and these Papistickall epicureans and bludie clients of the Hous of Guise and Quein Mother, be the quhilks his Grace is hauldin in fearfull bandes and abus, to convocat a Parliament of the thrie Eftates of the countrey, to bring the flaming into vyle and bund slauerie. For nather durft they reasone of the maters proponit, nor thereafter giff thair vottes and iudgment frilie, according to the wounted libertie of the Eftates of Scotland, and the laudable government of our nation. Bot in a new and maist strange maner, the Kings will being maid a law and reasone for all things, the Presbyteries ar vtterlie peruerted, the pseudo episcopall tyrannie restorit, the King, be a plean law, receaves a full and absolut powar to command and rewill in maters, alsweill ecclesiasticall as ciuill. The sentences of excommunication, lawfullie pronounced be the Presbyteries, be their authoritie is disanulled and declarit to be of na fors or effect. And finalie, all ecclesiasticall iurisdiction, and nixt vnder the King, all powar of rewling in the Kirk, is giffen to the fals bischopes, quhilks war of befor, when the Kirk stude, ather maist iustlie excommunicat, or lying vnder the proces of the Kirks censours, as knawin maist sklanderus and vnhonest persones throwout all the countrey.

Among the quhilk the cheiff captan and rewar, even the author, and forger, and cheiff executor of all this wickednes, is Patrik Adamson, the fals Bischope of St Andros, wha steying vpon this perpetuall and pontificall dictatura, meruelus it is whow craftelie he rages against the pastors of the Kirk, and all guid men, for bathe he propynes certean Articles, (skartit togidder be him,) or rather blottes of that comelines and ordour, quhilk sould be in Chrysts Kirk drawin newlie out of the dregges of the cupe of the Antichryst vnto the lawfull pastors to drink, and als be the authoritie of the King, obruds tham to be subscryvit vnder the pean of banishment, incarceration, or depriuing of tham from thair ministerie. Be the quhilk Articles, bathe that libertie of preaching the Word being oppressed, is attemperat vnto the lusts and pleasures of men; and steat of publick prayer, with the simplicitie of ryttes, in ministratoin of the sacraments and celebrating of mariage, is filthelie adulterat, and manie vther things against the expres Word of God is committed. He hes pitiuslie destroyed the Collage a fyve yeirs since, at the command of the King; and be a speciall Act of Parliament, consecrat to holie erudition and vertew, that onlie a antiseminarie, of the knowlage of the tounges and sincere theologie, in all the realme of Scotland, sett down and planted against the manifold seminaries of the bissie Jesuites, casting out therof all the professors and students, and spulyeing the Bibliothek and wryttings therof, it nocht being obscure what Sathan purposes by this doing; to wit, that the light of heavinlie knowlage being extinguisht, we be involved again in the mist and darknes of Jesuiticall sophistrie; that we, wha began in the sprit, may end in the fleche; that the wyneyard of the Lord, spoiled of the sanegards and defence of his hedge, might be eatten vpe of wyld beasts; and, finalie, the walles of Jerusalem cast down, the sanctuarie may be brunt and defylit. Vnto the holie peace, concord, and vnitie with our nibours, to whase frindschipe we ar ioyned sa streatlie, first be bands of religion, libertie, and conquest therof by thair speciall helpe and meanes, and thereafter confirmed with manifold benefites, they prefer the sawour and frindschipe of the Guisians, and the rest of these monstuous Readeattins in France, quha celebrat that bludie drunken feast of Bartholomew in Paris, with that horrible butcherie of the holie martyres of God, the quhilk our Court now affirms iustlie to haif bein massacred. Yea, they haue persuadet our Joas to receaue in Athalia in the association and fellowship of the Sceptor and Crown, without whase guid will, benediction, and full delyverance, they contend that nather can he happellie ring and lawfullie at hame, nor obtain the empyre of the whole Ill of Britannie. Be

the bludie counfall and direction of the quhilk Athalia, all things hes proceedit, sen Monsieur Obignies first coming in Scotland, in sic sort, that according therto, a thrie yeirs ago, the Erle of Morton, Regent of Scotland, and now latlie the Erle of Gowrie, bothe most stout and valiant aduengars and defendars of Relligion and the Kings cause, be the fals sentence of corrupted iudges, war circumvenit and oppressed. At whafe pleasure and will, albeit captiue, the best nobilitie and peires of the land, the frakest and maist zealus in relligion, in dicta causa vnhard, ar forfeaulted, spoined for the slauchtar and drawin to the gibets and comoun place of execution, and all thair guidis and geare, as the clothes of the innocent to the hangman, ar giffen to the faulles clyent of Guise and Athalia. To quhilk merciles men, with the guidis and gear of the noblest, best, and maist innocent, as with the spuilzie of thair enemies, ar gorgiusslie arrayit, and accompanied warlyke with a sort of limmers and godles suddartes, most feirfull and dolorus to the guid and godlie, and profitable and plesand to the vngodlie and wicked. They abrogat and braks Gods lawes, and maks wrang and vniust, and puts tham scharplie in execution; sa that in na place euer could that be mair treulie spokin,

Jam late impietas graffatur libera, passim
 Omnia plena malis:
 Cum penes iniustos ius est, et iussa malorum
 Sunt metaenda bonis.

Now rages louis vngodlines in land,
 In euerie place all is *full of* molest,
 Whill as the right is in the wrangfull hand,
 And warft mens lawes ar feirfull to the best.

Sie now, altho we sould keipe silence, reuerend fathers and maist lowing breithring in the Lord, what meines the questiones of Adamsons anent the powar of the Prince in making of ecclesiasticall lawes, and constituting of the polecie of the Kirk, in convocating of Synods and Generall Assemblies, and in proclaiming of Fastes; to wit, that na thing be sa fur and sacrat amangs ws, quhilk be the wickednes of these mischant men sall nocht be violat and vndone. He knawes weill aneuche, nather can he be ignorant of that quhilk he hes so often read and lerned of your maist godlie and lerned wrytings, That it perteines nocht to the Prince to prescryve ather relligion to the Kirk, or discipline to the Pastors therof; bot be his authoritie to confirme bathe the an and the vther, spoined be God, and sincerlie declarit out of his Word, be the ministrie of his servantes; to reuenge and punishe all corrupting of clein doctrin, contempt of holie discipline, and perturbation of lawfull ordour, for the quhilk vse and purpose he hathe receavit the sword; to decore the Assemblies, giff neid beis, with his presence; to arme the innocence of this ministrie be his saiffgard and defence; iff ther aryse controuerries amangs the Pastors sumtymes, to compose and agrie the sam be his authoritie interponed; to promoue, be guid lawes maid for that effect, these things quhilk ar lawfullie constitut be the Assemblies; and to do manie vther things for the weill of the Kirk, quhिल्s wer lang to rehers, and vnnheidfull. Bot far vtherwayes does he sitt in the Synods amangs the Pastors, then he does in the throne of the kingdome amangs the Esteattes—heir to mak lawes for subiects and command, bot ther to receane lawes from God to obey. And finalie, the coming

of the enemy to be declarit be the sound of the trumpet of the watchmen, as Ezechiell and Joel commands.

And albeit, that sum things be callit ecclesiasticall, and vther things ciuill, and the ciuill apertean to the Comoun weill, the vther to the Kirk, yit it is nocht sa mikle to be confiderit what things is handlit as whow; seing the knowlage of an and the selff same thing, a way, and in sum respect, aperteines vnto the magistrat, and an vther way to the Senat Ecclesiasticall; and yit sic a mater nather does the Kirk ciuillie, nor the Counfall or Parliament ecclesiasticallie, intreat *ἄλλας γλώσσας* *ὡς Ἀδριανός*—salt to Dyfert, or colles to Newcastle. And as twitching the Convention of the nobilitie at Ruthven, and the iudgment of the Affemblie concerning that mater, What neid is ther to wryt? The halliest and best part of the nobilitie and esteates of the realme, without anie tumult or slauchter, comprehending and putting in priffone ane or twa wicked men, remoued a pest from the Comoun weill, a fure mischeiff fra the Kirk, and delyverit the King from present danger, bathe of body and faull. The King callit a Convention of the Esteates. He declarit the danger wherin himselff, the Kirk of God, and Comoun welthe, was brought in by the counfall of wicked men—he commends the fathfulness and stoutnes of the nobilitie, wha haid delyverit his Ma^{tie}, the Kirk, and Comoun weill, from sa present a danger—frie and graue sentences and vottes ar spoken—all with a voice commends the deid. Ane Act is maid be the Esteates, be the quhilk the conveining of the nobilitie at Ruthven is approven as guid service done for King and Comoun weill. And at the sam tyme the Generall Affemblie of the Kirk was conveinit, vnto the quhilk was fend fra the noble men that tuk sa guid a wark in hand to purge tham from the calumnies of euill willars, and from all suspition of privat factionnes and sedition, and to notifie and approue the deid to the Affemblie and all guid men. Ther is also fend to the Affemblie ane or twa Commiffionars from the King: From the Affemblie also vnto the King ther is directed lykwayes sum of the breithring with his Ma^{ties} Commiffionars, to vnderstand the Kings awin mynd in that mater, and report it again to the breithring. In the Kings awin nam and words, it is reported to the Affemblie againe, that his Ma^{tie} acknowlegit in verie deid, himselff, the Comoun weill, and the Kirk of God, to haiff bein releued of a maist grait and extream danger; and for that cause thanked God hartlie, and willit the Affemblie, and euerie an of the breithring, according to thair office, diligentlie to trauell, that the comoun danger, now being remouit be the stoutnes of the nobilitie, the wark of delyverance begoun sould be baulddie profecut and perfyted, sa that bathe in thair prayers to God, and sermontes in publict to the peiple, they sould haiff in speciall recommendation sa guid, sa holic, and wholsome a cause of the King, Kirk, and Comoun weill. The Affemblie obeyes, and giffes thanks to God in a singular maner, for heiring of the prayers of the Kirk, quhilks haid bein powred out with a solem fast and humiliation a lytle befor the aying of the delyverance from the sworn suddarts of the Hous of Guise, and of our Athalia, Obignie being captan to tham, wha haid sa fearlie oppressed the Kings Ma^{tie}, Kirk, and Comoun weill, with a mistie night of captiuitie and blak darknes of schamfull seruitude. And this is that quhilk our guid Bischope exagitates, to bring the breithring in hatred and invy, wha eschames nocht befor yow to plead the cause of the Papifts, whom he can nocht suffer to be counted for goattes be the trew Pastors, whafe office is to seid the Lambes of Jesus Chryft. But the bearer presses ws, and peradventure this is over mikle, namlie vnto yow wha is acquainted with the smelling out of the craft and subteltie of sic wolffes. And therfor in end we pray yow, bathe in your privat and publict prayers, to commend to our comoun Father the Kirks in bathe the countries, for the graitest part is destitut of thair Pastors, and sa exponit to the intrusion of bludie wolffes; and that yie wald, in this grait darknes, schyne befor ws be your fathfull counfall, wha, fear against our willes, ar pullit away from our awin dear flockes. From, &c.

1584.—Bot to turn bak againe, and deduce the Storie of our esteat till we followed Mr Andro, and war all fean to flie efter him. About the beginning of Apryll that yeir, 1584, the deuill essayit the stay of my werk, trauelles for halding vpe the wark of the Collage of Theologie, or rather hadding in anie spark of lyff in it. For the Œconomus of the Collage, wha held the hous, and intro-meted with the haill leiving therof, being a flight and war man, and percea-ving the esteat of the Kirk deceying, and graitlie to be hated be the Court, he thought it wald nather be profitable nor fure for him to be in that place of service in the Kirk; for he haid his intelligence and collusion with the Bischope alwayes. And therfor, whowbeit in the middes of the yeir, when all things war at the deireft, and he haid vplifted the best and furest part and payment of the Collage leiving, yit he comes to me, and wald neides giff ower his office, and leaue the halding of our hous in the Collage. This was wounderfull heaue to me, being owerburdenit with teatching and governing of the students in thair disputes, exerceises, and conversation; for the hous of the Collage, annes giffen vpe, the students behoued to skatter, and all exerceis ceas. Yit it pleased God to giff me a hart resolued to be doing what I could, thinking it the best, when euer the visitation of the Lord sould com, to be fund oc- cupeit in his wark. Therfor, with the advys of Mr Robert Bruce, wha maist lowinglie and cearfullie affisted me in all, I called the said Œconomus to his comptes, gaiff him a discharge of his intromission, sa far as he clared him be iust compt, and vndertuk myselff the furneing of the hous, whervnto my wyff was a right and stedable helpe, and sa put af that monethe.

This monethe of Apryll was a most anxius and perplext monethe to the Kirk and haill countrey of Scotland: Wherin about the Pasch, the Erles of Angus and Mar, the Maister of Glammes, accompanied with thair frinds, occupied the town and castle of Stirueling, luiking for the concurrence of the countrey to stand be the guid cause, and repres Captan James insolence. Bot finding cauld concurrence, and heiring of the King with grait forces to be merching from Edinbruche to Stirling, war fean to flie and eschape into Eing-land. At the sam tyme, the breithring from all partes assembling to St. An- dros, whar the Generall Assemblie was apointed to be keipit, they fand a boisting fyrie Commiffionar* directed from the King, to craue a retractation of the approving of the Read of Ruthven, and a condemnator and excommu- nication of the noble men conveyned at Stirling; bot the graiteft part of the

* My Lord Little Justice, Mr Johne Graham.

breithring departed, and sic as remeaned refused to hald an Affemblie, and sa suffered the sam to desert. I haid then bathe the confort and disconfort to haiff Mr James Lawfone to be my gheft : To haiff the man to whom, for his grait affection, I was mikle addetted, and wha was cheiff for lerning, holines, powar in doctrine, and all guid vertues amangs the haill minifterie, in my hous interteaned the best I could, it was a grait comfort and ioy to me ; bot to fie him in sic perplexitie, sorow, and melancholie, it wald haiff grievit the hart of anie wha loued the caufe of Chryft.

The King, with his forces, coming to Stirling, the town receaves him obedientlie. The Caſtle nocht being furnefit, was fean to rander, luiking for ther lyves, bot gat na grace. The Erle of Gowrie, apprehendit in Dondie a whyll befor, is brought to Stirling, and ther beheadit.

About the beginning of May, I was compellit throw neceffitie, bathe of the furnefing of the foundat perfones in the Collage, and my awin famelie, to tak iorney athort Angus and Merns, whar the Collage leiving lyes, and gather in the rent dew to the Collage. In this mean tyme, the Biſchope is retourned from his embaſſage. A Parliament is keipit at Edinbruche, in the quhilk lawes is fett down for reſtraining of the frie pretching of the Word, and owerthraw of the haill eſtabliſſed diſcipline of the Kirk ; and that of ſpeciall purpoſe to be ſnares to tak the fathfull miniſters in, for do what they could, they ſould nocht eſchape ather treaſſone againſt Chryſt or the King. For preatching frie the treuthe, they ſould fall vnder the danger of theſe lawes ; and keeping ſylence, or pretching to the pleaſour of men, they ſould betrey the caufe of Chryſt. Theſe lawes ar promulgat at the Mercat Cros of Edinbruche, and woves maid be Captean James, the Chancellor, and cheiff hand of that cours, that giff Mr James Lawfones head war als grait as a hay ſtak, he ſould caufe it lope from his hauſe. The quhilk, when Mr James perceavit, be advys of his breithring of the Preſbyterie, and of the beſt of his flok, and godlie barones and gentlemen about, with his brother and coleag, Mr Walter Balcanquall, withdrew himſelf ſecretlie from Edinbruche, and paſt in Eingland. Bot befor they paſt, Mr Robert Roul, accompanied with Mr Walter Balcanquall, and certean of the breithring, cam to the Mercat Cros at the verie publication of the Actes of Parliament, and tuk publict documents, that they proteſted againſt the ſaid Actes, (ſa far as twitched the Kirk,) in the nam of the Kirk of Scotland, &c.

Returning from Angus, all thir newes is tauld me, and that the bruit was,

that I was away with the rest ; whowbeit, indeid, as yit it cam na wayes in my mynd to leaue the Collage, bot was resoluit to be fund ther when euer it plea-fit God to visit me. Sa the Sabbathe efter my ham coming, I went to the Kirk, and efter noone my vncle Roger, knawing fordar nor I did, comes ower from Dondie, and finding a frind of his in St Andros, tauld him that the Bischope was coming hame with a commiffion to tak me ; and therfor besought him nocht to leaue me till I aggreit to go ower to Dondie with him. Sa he delt with Mr Robert Bruce and vthers my frinds, and importuned me sa, that it behoued me to go with him, as I did that night to Dondie. The newes that comes to me the morn was, that the Bischopes men, with the Magistrats, haid bein cerfing the Collage and my hous for me, and haid fought out all my lettrones and wryttes ; and that my dittay was allready inacted, interteining of intelligence with my vncle, the Kings rebell, &c.

Sa seiking resolution cairfullie of my God what to do, a cusing of my awin name, of his awin frie motion and accord, offerit to me, be the assistance of God, to put me saiff in Bervik within twentie four houres be fie. To this also my vncle Roger, and vther frinds, aggreit. Sa efter consultation with my God, and finding of his warrand in my hart, I concludit to go, albeit nocht without grait tentationes and mikle heavines ; yit on the part reioyfung, that God gaiff the hart to leaue natiue countrey, house, and sweit lowing new married wyff, and all for the loue of him and his Chryst. Thus my cusing being a mariner, conducit a bott to carie a town of his portage wyn about to Carell, and decking me vpe in his fie attyre betymes in the morning, about the summer solstice, tuk me in down vnder Dondie as a shipbroken fie man ; and rowing about, behouit to go to the heavin of St Andros, to los a certean of skeatt steanes, and because it was law water, we behoued to ly a whyll in the road till the water grew, whare the bott wanting ane owerlaft, the seall was cassen ower hir ta end, and ther I leyed vpe, lest I sould be spyed of sum shipes rydding besyde. Bot within schort space, partlie be rokking in the fie, and partlie for want of eare, I grew sa extream feik, that manie a tyme I besaught my cowing to sett me a land, schosin rather anie sort of dethe for a guid cause, nor sa to be tormented in a stinking holl. And yit, whowbeit it was extream peanfull, I gatt ther notable medicin of vomitine, quhilk was a preseruatiue to my helthe all that yeir. Sa coming hard to the steppes of the Archbischopes peare at St Andros, we lossit our skeattes, and tuk in viuers, and rowit out agean immediatlie, and cam that night to Pitmillie burn mouthe, wher I gead a land, and reposit me in my fie abbat. And efter offers of grait kyndnes be

the Lard, and furnitour of a rubber of stark Merche eall, betymes in the morning we rowit out about the Nes. The day was hat. Ther was bot twa men in the bott, by twa cufings of myne with myselff: Of these twa we haid an at our deuotion, the vther was the awner of the bott, and verie euill affected; bot the hat rowing, and the stope with the stark eall hard befyd him, maid him atteans to keaue ower aslipe. And it pleasit God to fend a prettie pirhe of wound, wherby getting on a seall vpon hir, or euer our schipper wakned we was a guid space besouthe the May; wha seing he could nocht mend himselff, was fean to yeild and agrie with his merchant for a hyre to Bervik. Bot being af and on with Dumbar, about ane efter noon comes af the hilles of Lammure age a grait mist, with a tempestous schoure and drow, quhilk, or we could gett our sealles taklit, did cast ws about, and, or my cufing was awar, caried ws bak almaist to the May, with sic a how wa and spene drift, that the bott being opin, he lukit for grait danger giff the stormie schoure haid continowed. Bot the young man being verie skilfull and able, starts to his kift, and tuk out a compas, and finding ws contrare our course, with mikle ado, wanting helpe, and schipping of mikle water, he cust about and pykit on the wind, halding bathe the helme and scheit, fustaining in the mean tyme euill langage of the schippar in stead of helpe, till it pleasit God mercifullie to luik vpon ws, and within an houre and an halff to dryve away the schoure and calme the drow, sa that it fell downe dead calme about the sun drawing leache. To keipe the fie all night in an opin litle bott, it was dangerus, and to go to Dumbar we durst nocht, sa of necessitie we tuk ws toward St Tabs Heid. Bot we haiffing but twa eares, and the boat slaw and heavie, it was about alleavin houres of the night or we could win ther, whowbeit, na man was ydle, yea, I rowit myselff till the hyd cam af my fingars, mair acquented with the pen nor working on an are. Coming vnder the crag, we rowit in within a prettie lytle holl betwix the mean and the head, whare easelie going a land, we refreshit ws with cauld water and wyne; and returning to our boot, sleipit the dead of the night, bot neidit nan to wakin ws, for soone be the day light piped, ther was sic a noyse of fouldes on the crag, and about ws, because of thair young annes, that we war almaist pressed to lainche out. Now we haid Cawdingham bay and Hay mouth to pas by, and that but slawlie rowing be the land, whar was the residence of Alexander Home of Manderston, an of our cheiff confederat enemies, and wha haid intercepted a boot of the Erle of Angus coming about from Tamtallon to Bervik nocht long befor. This put ws in grait feir; but our guid God gardit ws, making a sweit thik mist till aryse,

wherby we might bot skarlle gis at the fight of the land, and therfra nane could fie ws. Sa we cam on hulie and fear till we wan within the bounds of Bervik, whar we was in graiteft danger of all vnbesett in the mist be twa or thrie of the cobles of Bervik, quhilk war fa swift in rowing, that they ged round about ws; bot we being fyve within burd, and haiffing twa piftolets, with thrie fwords, and they na armour, they were fean to let ws be, namlie when they vnderftud that we was making for Bervik.

Thus gratiufly protected be my guid God, I cam to Bervik, whar I fand Mr James Lawfone and Mr Walter Balcanquall, my vnclie Mr Andro, Mr Patrik Forbes, appeirand of Cors, and fum vther gentlemen, but twa dayes befor entred in their iorney fouthie ower. And Mr James, with his colleg, war evin vpon thair voyage to follow, as they did within thrie or four dayes, acquainting me with thair frinds, and leaving me in thair rowm to pretche in the Kirk, as I was defyrit.

Being in Bervik, I rememberit the fweit tender harted young las that I haid maried, and thinking our burding was nocht yit grait, nather knew I that fche was with chylde, I refolued with my God to fend for hir, and tak sic part togidder as it fould pleis his guidnes to beftow. And fa fatiffing the botmen to thair contentment, I fend bak with tham my cufing, Mr Alexander Scrymgeour (being then bot a fchollar, and now a man of guid giftes and eftimation in the minifterie,) with a letter to my wyff, wha, cafting all things afyde, cam to me with diligence, be the conduct of a fervant of the Einglis Ambaffatour, lying in Edinbruche for the tyme, and tuk part with me during all my fojourning in Eingland, to my grait confort. My cowfing, James Melvill, returned nocht bak to Scotland, bot tareid in Eingland, and occupied his calling ther all the tyme of our exyll. I taried at Bervik about a monethe, and teatched twyfe eurie ouk, wherby I gat verie grait freindschipe, namlie of a maift curteus and godlie lady, my Lady Widdringtoun, fpoufe to Sir Harie Widdringtoun, Knight, and Maifter Governour of the town, vnder my Lord of Houndesdean, wha defreyed me of all my charges during the tyme I was ther, and offerit me ten crownes of gold at my parting, bot I haid na neid of tham, and therfor refusit tham thankfullie. I haid alfo offered me, be diuers guid men and weimen of the town, bot haiffing of the bountifull liberalitie of my God aneuche brought with my wyff, I wald nocht incur anie liklihead of a mercenar; bot trewlie I fand fic fectfull profeffioun of trew Chriftianitie in Bervik, as I haid never fein the lyk in Scotland.

Efter rype and lang advyiment with my God, I refolued to tak iorney

futhe ower, and as God fould call me to anie condition to teatche a scholl, and therwithe keipe the mouthe quhilk he haid opened, in catecheifing and pretching of Chryft occupied, till these afflictiones war past in Scotland, quhilk I luiked nocht indeid fould haiff bein quarter sa schort as they war.

In the mean tyme, the Erles of Angus and Mar, lyand at Newcastle, wryttes for me ans, and the second tyme verie instantlie, to com and pretche the Word vnto tham for thair comfort. To whom I answert I could nocht, because I was nocht entered in the ministerie; nather was I of anie experience of knowlage in ther maters, being but a young man brought vpe in the scholles, and therfor haid resolued to keipe my awin calling. The treuthe was also, that my hart abhorrit and fearit to haiff to do with thame, being the Kings rebelles, and nocht knowing ther cause weill, and disposition of ther hart.

Yit I could nocht bot visit tham in my iorney at Newcastle, wher I purposed to tak schipping southwart to London. Sa parting from Bervik, hartlie recommendit to the blessing and grace of God, be manie godlie men and women, and be sum sett and convoyet a guid way on our iorney, we cam that night to Anweik, and ludgit in the house of a weidow, whose sone in law, guid man of the hous, was lyand seik of manie deadlie wounds, giffen him be the Scottes theives on the Bordar: And yit we receavit never an euill countenance of them, bot be the contrar war verie weill treated, and reasonablie, and at our departing, gat bathe from the auld woman and hir douchtar manie blessings.

Coming the nixt night to Newcastle, we resoluit on the morn incontinent to seik for shipping, and na wayes maid anie lang tareing, a piece of dewtie annes dischargit to the noble men. Bot Mr Jhone Davidstone, being ther with the Lords, informes me sa in all maters, yea, and being my Maister in St Andros, and a man of authoritie in the Word and Spreit of God, and namlie schawing me it was nocht his iudgment onlie, but of the hail breithring that haid past by, that I fould abyde with the noble men, exerceifing tham in the Word of God, till that ather they all, or sum of tham at least, fould returne bak againe, brakes me from my purpose and resolution, that at the earnest delling of the Lords, and cleiring of thair cause, purpose, and conscience vnto me for that effect, I yeildit till abyde with tham.

Thus finding the warrand of God sattelit in my hart, efter diuers dayes deliberation and earnest prayer, I followed the sam. And soone efter Mr Jhone Davidstones passing away, wha haid bein deteined be tham onlie to abyde my coming and enter me, thinking it best to sett down the ordour meit to be

keipit amangs tham at the beginning, I put the sam in wryt with ane exhortation, direction, and fathfull warning prefixed, as followes :

To the right godlie, zealus, and noble, my Lords of Anguts and Mawre, the Master of Glammes, and other noble and gentle men in companie with tham at this present in Newcastle, in Eingland, your honors most humble Ministers and servants in the Lord, wilheth grace and peace from God the Father, and from the Lord Jesus Chryft.

FORSAMIKLE as at the earnest desyre of your godlie and noble honors, and the apointment of the rest of our breithring, confirming that inwart calling whilk we haiff of God in our harts, we ar placed heir to serue your lordships and your companie in the ministerie of the Word of God in a tym sa necessar. Lyk as in maist tender loue and affection we cease nocht in our exhortationes to put yow in mynd of all things, according as the occasion of the portion of Scripture intreated offers. Sa we haiff thought it expedient, for the mair fathfull discharging of our dewtie and conscience befor God and his Kirk, schortlie in wryt to call to your continuall remembrance some speciall things, the diligent consideration and often meditating wharof may serue graitlie to the furtherance of the wark of God put in your weak hands.

It behoued us first, in verie deid, till acknowlage in our consciences, and confes, as the treuthe is, that the Lord hes maist iustlie, and yit in grait mercie, corrected us, nocht onlie for vther our manifold sinnes and offences, be the quhilk we haiff strayed away from him, to bring us ham again be his rod of humiliation, to the fauld and obedience of that guid Pastor of our faulles, the Lord Jesus, therby making us to feill and perceaue in experience the fatherlie ceare quhilk he hathe of us, in chasteising us as his awin deire childring, but also, and maist speciallie at this tyme, for over lightlie regarding, and negligentie vsing, the occasiones offered, of performing the guid wark of the Lord, quhilk we haid in our hands. For nather at that tyme, as becam us vprightlie, was the glorie of God sought, nather yit asauldlie and ardentlie was procured the preferuation, advancement, and further establisment of his Kirk, the kingdome of his Sone Chryft Jesus, sa notablie of his grait mercie planted within our countrey, but then as now brought in extream danger, be craftie and wicked Papists. Nather was the Kings persone and esteat diligentlie gardit from pernitiis flatterars, carnall Atheistes, seditiis and bludie idolaters, licentius libertines, filthie harlotes, hellicke witches, and sic vther diuellicke counsallours, as ceased nocht to nurishe and steir vpe the poisonis quhilk they had instilled in his young and tender breist. Nather was ther maid anie redres of the innumerable abbuses and misfordours croppen in within the body of our miserable comoun welthe. But contrarie wayes, sum haiffing na thing bot the Word of Gods glorie in their mouthe, laked all loue and desyre therof in the hart, the quhilk appeired plainlie in thair warks and proceedings, to the dishonour of God, and sklander of his guid cause. Sum thought it a small mater to flatter the King in all his conceattes and affectiones, and mak his eares patent to sic wha could alienat his mynd from the guid cause and instruments therof, and hald his hart and fawour bund and bent to the former faction of the enemies, and thair vngodlie courses. Some regarding nought at all bot thair awin standing and guid esteat wardlie, as though ther haid beine na thing in hand but a comoun alteration and change of Court, played prettelie the part of Jak on bathe the fydes. The complements, greiffes, and petitiones of the Kirk was hard, but with deaff eares, and luiked on

with winking eis, in sic fort, that the King now triumphes in that point, affirming with manie attestations and aithes, that never annes was mouit to him be the nobilitie a word of the Kirks effeares. Na remors nor redres for sacrilage, wherwithe the graittest part was defylit; no prouision for the ministerie, scholles, and pure; no ministratioun of Justice, nor punishment for maist odious and horrible crymes, quhilk aboundit in euerie quarter of the countrey; and fynalie, all was said to haiff fought thair awin particulars, becausie na better appeired in deid.

And yit nochtwithstanding thir our grait finnes, quhilk, giff God wald enter in iudgment to punishe, might deserue a thousand fauld mair nor he hes yit leyde on us, yea, the verie belles fyre, we may be weill assured, if we be rightlie humblit and vnfeinedlie turned to him with all our harts, with deliberat, ardent myndes and willes, to tranell till amend all thir misses, in cais God againe in his mercie fall offer the occasion, that of his superabundant grace washing away all our iniquities in the blood of his Sone Chryst Jesus, he will, for the glorie of his awin name, and that compassion quhilk he hes ever haid of his awin deir childring, luik vpon the oppression of his awin Kirk, and the miserie of that pure afflicted nation and realme.

For treuthe it is, when we luik at our awin deservings, we can find na thing but mater of mere desperation. But I pray yow, what hes the glorie of the Lord deseruit, that is trode vnder fute be these wicked instruments of Sathan, wha, without all scham and feir of Gods iudgments, hes bein sa bauld as to place a vanishing scheddow, a breathe going and nocht retourning again, with absolut powar and authoritie in the roum and seatt of the most hie God? What hes the kingdome of the Lord Jesus, and libertie therof, merited? The quhilk by vyle dogs turning to thair vomit, and filthie swyne waltring in the foull pudle of thair abominable vyces and corruptions, is polluted, defylit, and led schamfullie captiue to the slauerie of the corrupt and cankered affectionnes of profane Jeroboams, that hes gean about with knowladge against conscience to force the trew worshiping of God, sett down and establisht with all friedome, liberties, and priuiledges of the Word, in his awin Sanctuarie at Jerusalem, as a captiue slaue to serue to sic a pernitius kynd of government as thair vndantoned breanes and vnbydelit affectionnes hes against all pietie, iustice, and honestie, blasphemuslie forgit and impudentlie obtrudit to God, and the Kings fathfall and obedient subiects. Wha hes pulled away the ordinarie sacrifices of contreit and brokin harts for repentance, the peace offerings for remission of finnes and reconciliation, and oblation of the calves, of the lippes for ioy of conscience and thankgiffing of the peiple of God, from Chryst Jesus, the holie altar of the Lord placed in the middes of his Kirk, as in Mount Sion; and hes tyed the sam to thair newlie erected goldin calfes and abominationnes of Bischopes seattes, and residence of court, as in Dan and Bethell. Wha hathe ruggit away, but wisdome or reasoning, the administration and government of the Lords Tempell from his lawfullie called Ministers, Doctores, Eldars, and Deacones, to the quhilks onlie, be the Word of God, it is giffen as to his schofine Levittes, and anointed Preists of the childring of Aaron, and be plan law hes applyed the sam to thair belligodes, fals preists of Beal, maist infamys amangs the peiple, theiffs, drunkards, gluttones, whure and witch mungars, periuris, sacrilegius, deboushit persones, to mean holiglasses, comoun trickers and deceauers; and finalie, men thames, and maist sklanderus in all thair lyff and doings. And all becausie, say they with Jeroboam, the sone of Nobat, wha maid Israell to sin, vtherwayes our kingdome can nocht stand; our course can nocht go fordwart, for the peiple will go to Jerusalem; they will adheire to the hous of Dauid; they wilbe instructed be the priests of the leiving God, wha can nocht comport with our doing.

They haiff pulled the Crown of Royall Authoritie within the spirituall kingdome, and thrawin

the sword of the Word of God, and scepter of ecclesiasticall government, at the head, and from the hands of Chryft Jesus, the onlie head and King of his Kirk. And sa, with open sound of trumpet, casting down, sa far as in tham lay, the eternall Sone of God, King immortall of heavinlie glorie, from his throne, wherout of he rewlethe his Kirk, hes placed in his steade a chyld of corrupt Adam, even an erthlie mortall creatoure : They haiff followed the fullishe exemple of Achaz, the King of Juda, and Vria the preift, in removing of the brasen alter of the Lord, and placing in the room therof an vther, according to the form of the altar of Damascus : They haiff followed the pervers dealling of the curfed apostat Julian agaiñt the Kirk of Chryft, in taking away the leivings from the Ministers to destroy tham be houngr,—mair crewelly nor Diocletian, wha cust the Christians to wyld beastes,—and making waste and desolat the scholles of Diuinitie, and all holie erudition : They haiff said with the fey and desperat Jewes to the Siers, “ Sie nocht ;” and to the Prophets, “ Prophefie na langer to ws in the nam of the Lord, but speak vnto ws pleafand things according to our lyking.” And, whilles the fathfull servants of the Lord, in lone of ther amendiment and fervent zeall of the glorie of God, discharged frilie thair commissiōnes, receaued of the Lord vnto tham, they haiff forced tham, for feir of ther lyves, to fle and abandone thair natie countrey with crewall Jezabell, cust tham in pressone with wicked Achab, and thretned tham with death, as did foollishe Amazia, when the Lord haid taken counfall to destroy him : They haiff plucked the keyes of the kingdom of Heavin from the trew Apostles of Chryft, and giffen tham to the wicked Pharisees, his enemies, wha nather will enter in thamselues, nor suffer vthers till enter : And finalie, they haiff cast down the dyk, cutted the hedge, demolished the towre, brokin the wynepres, banished the watchmen and laborers, the snedders and delvers of the wyneyeard of the Lord, to mak it to be tramped vnder fute of wyld Atheists, yea, an opin prey to the bloodie and creuall locusts of the botomles pit.

Can the Lord suffer these things lang, and be iust in executing of his iudgments, and purging out of his plagues vpon his curfed enemies ? Can the Lord suffer his Sanctuarie to be defylit, and his awin to smart, and be the Father of Mercies, God of Consolation, and maist fathfull keiper of his promisses ? Can the Lord suffer his glorie to be giffen to an vther ? Can He, wha hathe promised to mak the enemies of Chryft Jesus his futeool, suffer tham to tread on his head ?

Na, na ! right honourable and deir breithring, he hes anointed him King on his holie montean ; he hes giffen him all nationes for an inheritance ; he hes put in his hand a scepter of yron, to brufe in poudre these erthen veshalles. When his wrothe sall annes begin to kendle bot a lytle, he sall mak it notoriuillie knawin till all the world, that they onlie ar happie wha in humilitie kisses the Lord Jesus and trusts in him. Now, therfor, seing the Lord hes maid your lordschipes to haiff these places and rowmes be birthe within your natie countrey, wher throw it lyes on your shoulders of speciall dewtie, wherof yie sall giff a compt to God, to procure and seik to the vtermaist of your power the releiff, delyverance, and weil of your naturall nation and Prince lying this day in sapitiuus esteat of captiuitie,—and seing, in lyk maner, it hes pleased the Lord of his guidnes to call yow to be his gude instruments in this maist acceptable wark of vindicating of his glorie defaced, and delyverie of his Kirk, brought in sa miserable boundage, as also of the reclaiming of your natie King from sa dangerus a companie and course,—and seing yow haiff also, ance or twyfe, employed yourself in the cause, but for the iust reasones befor reherfed, and multitud of our secret finnes, wherwith the Lord hathe bein hilie offendit, it hes nocht as yit haid an expected successe, and yit, as becomes valiant warriours and capteanes of the Lords armie, ar nocht discouragit, but purposes, efter trew humiliation and assurance of Gods mercie and sawour, to go fordward,—we,

your Ministers, in the feir and nam of the Lord our God, and in lous and reuerence of your honours, desyre thir presentes to be a witnes and testimonie befor God and his Kirk, of the fathfull discharge of our conscience and dewtie towards yow, exhorting yow maist earnestlie.

By the Lord our God, and his Sone Chryft Jesus, that withe trew repentance, vnfeinyit humiliation, reformation of lyff and maners, instruction and wedsome of the Buik of God, ardent prayer and meditation, fervent lous and zeall toward God, his Kirk, and your King, yie fall fracie and euragiusslie to the wark of God, and, following furthe the sam directlie, vprightlie, fathfullie, constantlie, and with all cair and diligence, fearing alwayes that wa, quhilk the Prophet pronounces against sic as does the wark of the Lord negligentlie and decetfullie, yow may yit hope for a happy successe of the mercie and blessing of God, for his awin glorie and names sak. Yie sie the enemies never ceasses to denyse, deliberat, reasone, tak counsell, and put in execution thair malice and creweltie against the Kirk of God, his treuthe and professours therof; whow graitlie then sould we be eschamed to be found slipperie and slaw in the guid cause of our Chryft!

Bot this a thing in speciall we man denunce vnto yow, taking God, his Kirk, and your selues to record, that we forwarn yow, fathfullie, and in tyme, That in cais (as God forbid) yie ga to this wark againe, moued cheisslie with your awin particulars, as vengeance on your enemies, and to be restored to sic honours, rowmes, possessiones, and commodities, quhilk yie inioyed of befor, making Gods glorie the cause of his Kirk, of your King and Comoun weill, to be bot pretences and skugges, and as bot slaues and gudiates serving thervnto, ather the Lord fall curse the wark in your wicked hands, and mak it turn to your graitteir schame and disadvantage then of befor, or, in ceas for his awin names seak, he work the wark of his glorie in mercie for delyverance of his Kirk, (as he is accustomed to do with maist roustie and creuked instruments and dellings,) yit will he nocht seall in his iustice to reward yow with the corrupt and hypocriticall workers of iniquitie, at sic tyme thereafter as he thinks convenient. Bot in ceas (as we hope weill, and calles to God maist ardentlie that sa may be) efter trew repentance and effectuell reformation of yourselfs and companies, yie go to wark, setting directlie befor your eis the honour and glorie of God, according to his will, framing your willes and affectiones vnto the sam; and sa vprightlie, trewlie, and zealouslie, be all guid meanes and wayes seik God to be glorified, his Kirk to be delyverit, reformed, and furtie establisshed, your tender King, and sweit native countrey, to be redde from the abbusars and misfrewlars of the sam; and mak your awin particulars to follow efter, as the servant and sheddow, and nocht go befor as the maister and body; and be maist willing and earnest to schaw the sam, in effect when God fall offer the occasion. And finalie, if yie go to with vpriht deliberat mynd and bent willes till amend all things neglected of befor, then we dar be bauld, be the warrant of the Word of God, till assure yow of the presence and blessing of God to be withe yow, and vndoutedlie to perform the wark in your hands, whow weak that ener they be, and whow manie, craftie, and puissant so ener they be, that geantstands the sam, to his awin glorie, the grait confort of his Kirk, and your honour and weilsfar, nocht onlie temporall, but perpetuall and euerlasting.

And to that intent, that maters may this wayes happelie proceed, we ar in conclusion maist earnestlie and lowinglie, in the bowelles of Chryft Jesus, to exhort you and all your companie, that in the mean tyme, whill as occasion of bodelie exerceise in the mater, is nocht yit offered, that yie gif yourselfes diligentlie and ferventlie to spirituall exerceis, in heiring, reiding, and meditating continowalie of the Word of God, wherby yie may be moued to vnfeinyed repentance, trew humiliation, amendiment of lyff, and deuot and ardent prayer to the Lord, for his grace, mercie, and favour, and for the working of his powerfull Spreit in yow, yie may, out of the Word of God, as out

of the fontene and thresfor of all wefdome, draw out sic store and aboundance of all guid knowlage, wefdome, and wholfome counfall, as may direct yow alwayes aright, and wharby yie may find strenthe, courage, confort, patience, hope, and perfeuerance in all your battels, bathe within and without, to the end, and affarit victorie and glorie in the end.

For the quhilk caufe, we haiff fett down to your lordships and companie the order, bathe of doctria and difcipline, quhilk aucht to be obseruit in effect in all the companies and fellowfchippes of the fathfall, but speciallie with all reuerence and cair be we now in this present eftat, wharby we ourfelues may be inarmed, prepared, and maid fitt in all things for the wark of God, the enemies beiring of it, difcaragit, and sic as loued God and his guid caufe, promocked be our exemple, be moued to praife God, and baldlie ioyne themfelues with us, being perfuadit that we feik vnfeinedlie the Lord.

The leiving God of heavin and erthe, in the tender loue and mercies of his Sone Chryft Jefus, mak his guid Spreit to dwell fa plentioullie in your noble harts, that yie may be fund worthie and notable instruments of his glorie, bathe in this and all vther guid warks of the Lord God; and that nocht onlie at this tyme, but enduring the haill courfe and tyme of your lyves, that efter all the battels of this present miserie, yie may inioy with him that euerlafting croun of glorie, quhilk he hes leyde vpe in store for all his fathfull fervands and valiant warriours. AMEN.

At Newcastle, the 2 of August, 1584.

*The Ordor and Maner of Exerceife of the Word for Inſtruction, and Diſcipline
for Correction of Maners, uſed in the Companie of thoſe Godlie and Noble
Men of Scotland, in tyme of their aboad in Englande, for the guid
cauſe of Gods Kirk, thair King and Countrey.*

FIRST, ther ſhalbe four fermones in the ouk : twa on the Sonday, and twa on the ouk dayes ; one befor noone, and an vther efter, on the Sabothe : and, on the ouk dayes, an on Wedniſday, and an vther on Fredday.

The fermon on the Sabbathe ſall begin at halff houre befor ten, and continow whill efter alleauin, ſa that the haill exerceife ſall nocht pas the ſpace of one houre and a halff ; and efter noone it ſall begin at halff houre to four, and end befor fyve.

The fermones on the ouk dayes ſall begin at ten houres, and be endit be alleauin, ſa that the haill exerceife pas nocht the ſpace of an houre.

Ther ſalbe daylie comoun prayers twyſe euerie day, befor noone at ten houres, and efter at ſoure, at quhilk tyme a Pſalme ſalbe read and handlit, ſa that the ſoum therof be ſchortlie gathered, the partes fett down in ordour, and ſome ſchort notes of doctrine, with exhortation, bot in ſic ſchortnes, that the haill tyme occupied exceid nocht the ſpace of an halff houre.

Ther ſalbe at euerie meall, immediatlie efter thankgiffing at denner and ſupper, a chapter read of the hitorie of the Bible, and handlit ſchortlie as tyme and occaſion ſall requyre ; and thereafter a Pſalme, or reaſonable ſection therof, being lang, ſalbe ſoung.

Ther ſalbe a ouk in the monethe dedicat till abſtinence and publict humiliation, ſpent in prayer, doctrine, meditation, with ſic modeſt, temperat, and humble behauiour as effeires, the order wharof ſalbe obseruit according to the preſcript of the buik of faſt and publict humiliation vſed in the Kirk of Scotland ; wherof the preſent cauſſes ſalbe the miſerable eftat of our Kirk and countrey of Scotland, and, amangs the reſt of the Kirks in Europe, of France and Flanders.

At the quhilk tyme, vpon the last Sabbath of the ook immediatlie following the exerceise of fasting, the Super of the Lord salbe miniftrat, efter that iust tryell and examination haid passed befor.

On the Saterdag, at the houre of euening prayer, or the Sabathe, at efter noon, or bathe, salbe a lecture, or plean leafone in the Catechisme, and principall grounds of Christian religion.

The Minifters, according as they fall agrie amang thamfelues, fall haiff there ordinarie Texts out of the cheiff partes of the Scripture; som of the Law, sum of the Prophetes, some of the Euangelists and Actes of the Apostles, and some of the Epistles and Reuelation. And the ordinar exerceise at prayers and mealles salbe in the Psalmes, Salomones Works, and Historie of the Auld Testament.

Euerie an in speciall is earnestlie exhorted to his privat exerceise of fervent prayer, reiding, and meditation of things hard and read, that therby he may be steired vpe to grow, day by day, mair and mair zealus and deuot in spreit, familiar with his God, armed with spirituall armour against all aduersitie, and diligentlie moued to practife of doctrine in a godlie lyff and halie conversation. And this mikle for the exerceis of doctrin and prayer, for the quhilk it is necessar that euerie an that can reid haiff a Byble and Psalme Buik.

Off Discipline.

Ther salbe a day in the ook, Tufday or Furifday, a Convention of sic as salbe chofin Eldars and Deacones, for ordering of all things pertaining to the comlie maner of all exerceises of the Kirk, and all vther things necessar to a holie Christian congregation. And namlie to watche ower the maners of thamfelues and the rest, and spy out the fruictes of the Word in all behaiour; and giff anie opin vyces and sklanders falles out in the perfones of anie man, to bring that perfone to repentance and redres, and remoue the sklander from the companie; as also to haiff a cair of the feik and diseased, pure and indigent.

Ther salbe then sax Eldars chofin, and ordourlie callit to that office, quhilk confistes specialie in censuring and owerseing of maners, and rebuking in privat of all sic as behaues thamfelues in speaking, doing, gestoure, or vther wayes, then it becomes holie and fathfull Christians. And in ceas of na amendment, efter twa or thrie admonitionnes, or publict offence or sklander infewing, to dealeat them to the Assemblie or Sesslon, wherby they may be brought to repentance, and mak publict satisfaction.

Ther salbe twa Deacones: an till attend vpon the box, that fall stand on the table at euerie meal, to collect and distribut to the outward pure that ar nocht of our number; ane vther to haiff the cair of our awin inward indigent or diseased, to recommend tham to the Sesslon for prayer, or collection to be maid for relieff of ther necessitie.

Giff in the audience of an Eldar, ather at meat, play, or elswhare, a gentilman fall nam the Deuill banning, pronounce an athe, filthie talk, or anie euill fauored speiche, the Eldar fall cause him pay to the box; and in cais of disobedience, dealeat him to the Sesslon. And giff a fallow or lad be fund with sic speiches as said is, or anie wayes making noyse or molestation, the Eldar fall ather correct him presentlie, or dealeat him to his maister, wha, giff he correct him nocht convenientlie to his fault, he salbe censured be the Sesslon.

All, bathe maister, servant, and boy, salbe present at all the exerceises of the Word and Prayer, except sic as salbe occupied efter meales, absent from Chapter and Psalme; and the Eldars ouklike, thair tyme about, with ane of the Minifters, salbe speciall inspectors and notars of the absents, wha

salbe for the first fault caused pay to the box six pence ; for the second, a schilling ; and, for the third, summoned before the Session, and caused make publick repentance.

If an haiff a necessar earand to do, wherby it behouethe him to be absent, let him aduertise one of the Ministers or Eldars, and he salbe excusit.

The Ministers, Eldars, and Deacones, shall haiff in wryt the names of all the companie, an and vther, for the effect forsaide.

The rest, referring to farther deliberation, and to be concludit and set down be comoun advys, as tyme and occasion shall minister mater.

FINIS.

This exhortation, warning, and direction, with the ordour of exerceise of Doctrine, Prayer, and Discipline, being presented to the noble men, they accepted verie weill therof, and gaiff me grait thankes, and causing it to be notified to all thair companie, they submitted themselues hartlie to the ordour, humble embracing the admonition and direction. And so making chose of our Eldars and Deacones we constitut a Session, the noble men thamselues being magistrats and ciuill rewlars, euerie an of ther awin companie, and togidder of the haill. And about the beginning of August, 1584, we entered to the practise and keeping of the order, wherin we continowed, by the grait grace of our merciful God, during the haill tyme of our sojourning in Eingland, with sic fruit of spirituall instruction, confort, and ioy, as bathe grait and small thought it the happiest tyme that euer they spent in all thair lyff. Gud, godlie, wyse, and stout Archbald, Erle of Angus, hes oft tymes said to me, " Before my God, Mr James, giff the conscience of the guid cause we haiff in hand moued me nocht, and giff I haid bot so mikle of my awin leiving as might bot in this maner sustein ws, I wald be hartlie content to spend all my lyff in this esteat and forme."

This noble man was fellow weill myndit, godlie, deuot, wyse, and graue ; and by and besyde thir comoun exerceises, was giffen to reiding, and privat prayer and meditation, and ordinarlie efter dinner and super, haid an houres, and sum tyme mair nor twa houres, conference with me about all maters, namlie concerning our Kirk and Comoun weill ; what war the abbuffes therof, and whow they might be amendit. Wherof he was so cairfull, that he causit me sett tham down in wryt, and present tham to him, being in companie with the rest, quhilk, when he haid red himselff and conferrit theron with tham, he causit wryt a copie in guid wrait, quhilk he put in a litle coffer, wharin his speciall writtes and lettres war carried about with himselff continualie, that he might haiff tham in memorie, and as occasion seruit, confer and rea-

fone theron with his confortes : The quhilk, also, I thought nocht amiss heir to insert.

PSALME LXXXI.

HEAR, O my peiple, and I will witnes vnto this : O Israel, if thou wilt harken vnto my voice ; if thou fall nocht be anie strange God among yow ; or fall nocht worships anie vther God.

I am the Lord thy God, wha brought this out of the land of Egypt : Open thy mouth wyd, and I fill it.

But my peiple wald nocht heir my voice ; and Israell wald nocht obey me ;

Wharfor I gaue them ower vnto thair awin harts lust, and lut them follow thair imaginations.

O that my peiple wald haiff harkned vnto me, if Israell wald haue walked in my wayes !

I fould soone put down thair enemies, and turn my hand again thair aduersaries.

The haters of the Lord fould willinglie haiff yeildit vnto him ; and the gude esteem of my peiple fould haiff indurit for ever.

I fould haiff feed them also with the fynnest wheat floure, and with the stonle roks honie fould I haiff filled the.

Certein grait Abusses and Corruptions in the Kirk and Comoun weill of Scotland, quhilk partlie the last misreulars hes brought in, partlie as the his places in Juda hes remeaned unreformed vnto this day, giffen ope to the noble men exyled in Eingland to wey and confidder, that they might be repented for thair part, and indeuorit to redrese, when it fould please God to grant abilitie and occasioun.

At Newcastle, 10 August, 1584.

JESVS CRYST, the onlie King of his Kirk, with the libertie and friedome of his spirituall kingdome in preatching of the Word, and exerceising of Discipline, is brought latlie in maist abominable slauerie to the corrupt affectiones of fleche and blude.

For, whar as Chryft aucht onlie to command and bear rewl in the Kirk be his Word and Spreit, and be the ministrie of his lawfullie called officers and servants, to whom he hes cōcredit the dispensation of his heavinlie mysteries, the gydding and feiding of his lambes, with the keyes of the kingdom of heaveine, of binding and lowfing, the King takes vpon him to rewl and command alaweill in Chryfts spirituall kingdome as in his awin ciuill, quhilk is maist sacrilegius, and war nor Papistickall ; and hes apointed, not servanda, but vnder lards and commanders, whase autoritie and powar flowes nocht from Chryft or his Kirk, but from the King, (as the bull giffen to the Bischope of St Andros planlie testifies) ; and wha nocht onlie ar maist sklanderus persones themselves, bot also whase office hes na thing at all to do with the Scriptures of God, bot mere Anti-Christian, to tyrannise over the Lords inheritance, and vex the bodies and consciences of Chryfts flock. And that quhilk is maist dangerus, and almaist desperat, this feirfull and horrible spoliation of Chryft Jesus, and tyrannie ower his Kirk, is maid and confirmed be plan lawes in Parliament.

Heirby is the libertie of Gods Sprit bund in the mouthes of the preachours, the gift and fredom of cutting and denyding of the Word aright, and applying till euerie an thair part as they haiff neid, without spearing of the graittest becaufe of graittest neid, sa mikle commendit in the Storie and Wryttings of the Apostles, restranit and opprest ; the reanes of Discipline, Excommunication, with all the spirituall censours and correctiones of the Kirk, Election, Ordination, deprivation of

Ministers, pointing of Assemblies, and giffing of warning to the peiple to eschew plages be fasting and prayer, togidder with the hail government of the Hous of God, ar put in the hands of the Court and thair corrupt Bischopes : The quhilk of all vther hes maist neid of discipline ; wha, for thair odious crymes, ar maist subiect till excommunication and censurs of the Kirk ; wha hes nather skill nor will to elect guid and qualesiet Pastors ; wha ar readier and mair willing to deprive and put away the fathfull and edificatine, nor the mercenar and sklanderus ; wha, sleiping in thair sinnes, hes nocht wakryff eis to sie the plag coming, and therfor caires nocht for fasting and prayer ; and finalie, wha being the cheiff corruptars and deformaters of the Kirk, can nocht suffer frie Assemblies to be haid for reformation and ordouring therof. The rentes and reuenues of the Kirk, the bread of the ministerie, scholles, and pure, is giffen to dogs and fwyne, to the graitteft contemnners, vexars, and oppreßars therof. And, in a word, the hous of God is maid a den of theines, and the flockes of Chryst committed to hyrlings, whom the forsaide wolffs hes at thair deuotion.

The hail body of the nation, and namlie the graitteft members therof, wha fould be gydders and guid exemples to vthers, ar defylit with sacrilage, swearing, blasphemie, blud, adulteries, reaf and oppreßion, &c., sa that na mervell it is tho the sleing bulk of Gods iudgments enter in thair houses, and consume timber with stean.

Lawes nather throwlie weill maid for punishment of sic hynous crymes, and manie weill maid wantes execution, lyk athercape wobbes that taks the sillie flies, bot the bumbarts braks throw tham.

Be the insatiable sacrilegius auarice of Erles, Lords, and Gentlemen, the Kirk, Scholles, and Pure ar spulried of that quhilk fould sustein tham. The materiall Kirks lyes lyk sheipe and nout faulds rather then places of Christian congregationes to assemble into. The parochinars will haiff a couple of skores of hirdes for thair cattell, bot skarse a pastor to seid thrie thousand of thair faulles. Wharof comes feirfull darknes of ignorance, superstition, and idolatrie, with innumerable filthie and execrable sinnes, quhilk procures Gods iust aduengance vpon the hail land.

The small number that is of the ministerie, can haiff na certeantie of the pure stipend assignet vnto tham, but yeirlie it man be cast in the Lord Modifiers hands, and of new schapin and assigned ower again, to sie whow mikle may be win in to the collector. Of this comes that sic wha hes court and credit, and awaites theron, gets weill mikle, namlie giff they can comport and flatter vthers ; and the best gets nocht for thair necessitie.

Ther is na prouision maid for the pure relicts and fatherles of the Ministerie. But nochtwithstanding thair ernes, fathfull, and maist wakryff cear over thair flockes, quhilk maid them to cast away all vther industrie and vertew for warldlie prouision to thair wyffes and childring, they ar suffered to beg and ly in miserie efter ther departour.

The Scholles, and in speciall the Collage of Theologie, quhilk fould be the Seminarie of the Kirk and Ministerie, leakes prouision bathe for maisters and students ; for the hail rents therof standing in Teinde, ar sparpeled in findrie parts and provinces of the countrey, far from the Collage, and the gentilmen tenants, accustomed to pay a small siluer dewtie, will na wayes grant till augment vncompellit be law, the quhilk the exception of omnium interest steyes from taking effect ; sa that honest, grane, and lernit men, sic as fould be the professours of Theologie, can nocht haiff thair neidfull and honest sustentation. And as for students, the childring of the grait and riche ar nocht defyrus of diuinitie. The mid rank thinks it an vnthrif to bestow thair childrings berns part of geare in susteining tham at the studie of Theologie ; and when they haiff past the course therof, to haiff na guid roum or moyen of lyff preparit for them in Kirk or Comoun weill. And as for the pure, quhilk ar comounlie best giffen to that studie, and wharof comes maist fruit to the

Kirk of Chryft, they haiff na thing to fustein them withe of their awin, nather is ther promise of burfars places for them; fo that na mervell it is whowbeit ther be bathe grait raritie and ignorance amang the Ministerie. And in verie deid it is of the extraordinar benefit of God that ther is ather larning or religioun in Scotland, being therein nather fundaciones or meyen to trean vpe schollars, nor honour and profit for sic as hes attained to larning.

Of this comes it, that the guid ingyna, wharof na nation hes graitte store nor ours, ather is applyed for necessitie to handie crafts and courtin service, or then gae furthe of the Countrey, whar the graitteft part is corrupted and abbusit, and maid maist dangerous enemies to the Kirk and Esteat of thair countrey.

The Nobilitie and Gentlemen ar vlnerved them selfis, and takes na delyt to haiff thair childring and frinds brought vpe in lettres, to the grait reproche and schame of the Countrey, and thair awin grait hurt and dishonour.

Ther is manie noble and gentilmen that hes prebendaries, alterages and vther rents and casualties, be the quhilk they pleasure ther servands and frinds in giffing them lyff rents therof. The quhilk, giff they war a lytle mendit, rightlie vfed, and maid burfies in the Scholles of Philosophie and Theologie, euerie noble man might haiff a seminarie of the youthe of thair awin frinds or servands within few yeirs weill instructed in guid letters, nocht onlie to serue themselves in thair houffes, but also thair vther frinds and hail peiple of thair lands and dominiones.

Dilapidators of thair benefices, and annallers therof, from the right vse, vnto thair wyffes, childring and frinds, efter they are deposit iustlie be the Kirk from the office, yit neuertheless, in dyspyt of God, the Kirk and guid ordour, the Prince and the Law makes him to posses the benefice. And in ceas a boundrethe yeirs sen syne, the laborers or factors haid peyit victuall or fourtie pennies money for the boll; giff they set it now in few or lang takis for fourtie pennies the boll, or change the victuall in siluer, it is nocht esteimed diminution of the rentall. Albeit the treuthe be that fourtie pennies money now is diminished in valour sax fauld from that it was a hounder yeir syne; yea, that fourtie pennies growes now toward fourtie shillings, and the boll of victuall that was then bought for fourtie pennies will nocht be bought now, communibus annis, for ten tymes our fourtie pennies at this day. Yea, sa hes the grait abbus growin, that in ceas the predecesour, being a waster of his benefice, hes sett lang takis and fewes with plein diminution, and also conteining iust causes of reduction, ther is na remeadie to be gottin altho the law be plan, because Judges, Lawers, Lords and all is infected with the sam seiknes, sa that the remeade falles amang impossibilities lyk the Hieland or Bordour theift.

The rents, lands and lievinges of the Hospitalls, Almes houffes and Masone Dious, ar lyk wayes tean in few be gentilmen and burgesies for right nocht; in sic fort that thair buildings is alwhare deceyit, and thair fundacions lost and abolisshed.

The Pure, partlie for want of thair awin patrimonie, and partlie for yeirle increassin of thair number, be wrang and oppreßion, goes throw the countrey in swarmes, war nor Turks or Infidelles, godles and lawles, without mariage, baptisme, or knowlage of dewtie to God or man.

The Nobilitie neglects and castes af thair publick callings, leiving nocht as sic as fould haiff a speciall cair and charge of thair Countrey and Comoun weill, and whom God hes callit to be counsallours to thair King, fathers of the peiple, and defendars and meanteiners of his Kirk in this clair light of the Gospell; for the quhilk calling Chryft fall a day call them till accompt; bot rather as privat men, thinking it aneuche to keipe that quhilk thair fathers hes left tham, and tak thair pastyme and pleasur, or to conquise mair to thair childring, or to be redouted of thair nibours, and play the oppreßours and bangsters, &c.

As for the rewlling of the Comoun weill, hald in hand till execution of Justice, reforming and establisshing of the Kirk, counsfalling and assisting of their Prince to that purpose, they cair na mair therefore nor sa mikle as may be a pretence for their particulars. Sa that whar they sould be rewllars and halders of vthers in guid ordour and dewtie bathe in Kirk, Court and Comoun weill, they ar becom degenerat flanes to Courteours, and corruptors of Judges, men of Law, and Kirk men, for bringing to pas manie uniuft and wrangfull turn ; or to be sufferit to sit at hame for their ease and pastyme, as thonche they war born for ther awin bellie lyk beasts. Wharof hes proceedit thir mischeiffs following :

Ambassatours of Babel, Clyentes of the Pape, our Athalia and the Hous of Guis, and the Court of Spean professit Papists, hes bein and is sufferit to carie away the Kings hart from the cheiff professours and meanteiners of the Gospell, to rinne a cours direct against religion, weill of his Countrey, and standing of himself in guid esteat of kingle honour, bodie and faull. Sa that it is thought and spokin, that the vndewtifulnes and negligence of the Nobilitie hes indangerit and almaist lost that rare perle of sa notable expectation.

Debauschit men, godles flatterers, wha haid fauld themselves in body and conscience to do anie thing for warldlie preferment, was sufferit till insinuat thamselues in the Kings sawour ; wha withe violence, outragius pryd, craft, falsed and flatterie, war meit to execut the plat leyd down be the Papists, and now, ingrattullie indeid, und iniustlie vpon the part of men imployed to wrak their advancars, bot in respect of God maist iustlie to punishe the owerficht of the nobilitie. Yea, thair degenerat harts, wha cearit nocht for purchaffing of their particulars to becom servants and courtiers of flattering courteours, and permit the hail government of the Comoun weill to be cast lous and turn in tyrannie to thair iust deseruit wrak in the end.

Of this hes sprang the absolut powar, wharbe as a monfter never hard of in anie iust government, the hail priuileges of the thrie Esteates of the Realme is weakned and almost takin away. Be the quhilk Esteates, according to the louable custum of the Kingdome of Scotland, fra the beginning therof, all things with mature deliberation, frie reasoning and votting, all things was done. And be the quhilk Kings passing thair bounds to the wrak and oppression of the Comoun weill, war corrected and brought in ordour. In lyk maner the priuileges of Towns and Vniuersities, yea of the holie Kirke itself, establisht be sa manie guid Rewllars and Parliaments, according to the Word of God, ar owerthrawn.

All the Judgments of the Realme, Secret Counfall, Session, Justice Courts, Consistories, Scheriffs Courtes, Provoost, Bailies and vthers, ar rewlit, nocht be law ciuill or municipall, right or reason, *sed principis placitum legis habet vigorem*. It is the Kings will, for now Captean James, as Stratocles in Athens, hes maid a law : " That whatsoeuer the King commands, that is halie towards God, and iust anents men."

From thence ar sa manie score of slaughters and murders, hearfchips and oppressiones, lying on the head of the King and bak of the Countrey, crying to the heaveinnes for iust vengeance from the rightens God ; for as enerie an hes moyen at Court sa comes his mater to pas. And because the Court is godles and wicked, the maist vngodlie and wicked finds the graitteft moyen therin. Wharof it comes that the wicked thus triomphe, and the guid and godlie is oppressit and wracked ; sa that na mervell it is to sie the countrey thus plagued, yea whowbeit it sould vtterlie pearishe in Gods rightens iudgments.

The Kings patrimonie and casualties ar graitlie hurt and abbusit, whilk causes nocht onlie his povertie, to the grait scham of the Countrey and hinderance of comoun warks, bot also sa monie intolerable taxationnes, exactiones and imposts to be maid vpon his subjects, to the tying of thair

harts, and wrak of the pure laborars ; for Lords, Lards, and Prelates exacts twyfe sa mikle from thair pure tenents vpon that occafion.

Of the formentioned papifticall courfe and this, comes fa manie forfaultries and banifment of the beft and maift noble men of the realme ; felling of flauchters and blud, grait foumes of compofitiones exacted for na faults bot weill doing ; the quhilk all of Gods iudgments turnes to mifcheiffs, whill as be thir diuelifhe feductors it is abusit to execut all kynd of violence againft the guid men of the land.

The reft referring to your Lordfchips experience and wefdome, and to fic as hes graitteir insight be yeirs and iudgment, I ceas nocht to pray God to giff your Lordfchips an vpright and conftant refolution to fie thir things fun day redreffit and amendit.

ZACHARIE I.

Thus faves the Lord of hoftes,
Turn vnto mie with all your harts,
And amend your euill wayes,
and I will turn vnto
yow, faves the
Lord of
Hofts.

Now becaufe amangs thefe horrible corruptions, we haiff affirmed that quhilk wald feim incredible in a reformed and fattled eſteat of a Kirk, That thefe monſtruus mifrewllars wald caufe the King tak vnto him to be the onlie Head and Monarche in the Kirk as in the Comoun weill ; and that the cheiff rewlars of the Kirk, the Biſchopes, ſould tak the authoritie and warrand of thair calling from him, (quhilk is pleane Popiſh hierarchie, and is mikle wars, as the Pape is a biſchope, an eccleſiaſtik perfone and officebearer, prouyding he and his Kirk war trew,) as indeid I could ſkarllie a lang whyll beleive myſelf that the Deuill durft ſa ſoone and planlie vtter himſelf in Scotland, whill I gat the Actes of Parliament formentioned ; and efter diligent intreatie, a iuſt copie of the Archbiſchope of St Andros Bull cam in my hand, quhilk for the warrand of ſa hiche alleageance it behoued me to heir till infert.

*A Copie of the Bull quhilk the Archbiſchope of St Andros gat of the King as
Supream Governour of the Kirk, wherby he has power and authoritie
to uſe his Archepiſcopall office within the Kirk and his Dioceſe.*

OUR SOUERAN LORD, with advys and conſent of the Lords of his Hienes Prinie Counfall, ordeanes a Letter to be maid vnder the Grait Seall in dew form, geiuan, grantand to his weilbelouit Clerk and Orator Patrik, Archbiſchope of St Andros, power, authoritie and iurifdiction to exerceis the ſaming Archbiſchopric, be himſelf, his Deputes, and Commiſſionars, in all maters eccleſiaſticall within the dioceſe of St Andros, and Shireffdomes quhilk hes bein heirtofore annexed thervnto. With

powar to the said Archbifchope vnder his Hienes to call and convein Synodall Affemblies of the minifterie within the dioceafe for keiping of guid ordour, meanteining of trew doctrine and reformation of maners alleanerlie : To plant minifters of Kirks, quhilks fall happin to be defolat and vacand : To giff admiffion and collation of benefices to perfones qualesfiet, ather presentit be the lawfull patrones or ws : To depofe perfones vnqualified and vnable in lyff or doctrine for difcharging ther cure ; the quhilk perfones being fa depofit, thair rents, ftipends and benefices to veak in the hands of the lawfull patrones, to be conferred of new to qualesfiet and godlie perfones : To reform Collages, Kirks and fic vther places apointed for lerning : To place and displace Maifters of Collages vnqualesfiet according to the tenour of thair fundationes or enill affected to our fervice and obedience, contraneining be word or wryt our Royall powar and priuillage eftablifhed in our leat Actes of Parliament, or iklanderig ws be erroneus doctrine : To vifit the Hofpitales within the dioceafe, and Kirkes, and fie tham weil furnefit, menteined and apperelled. Commanding our fathfull and trew fubiects to yeild vnto the said Patrik, Archbifchope of St Andros, dew obedience : And that the fam may be better reuerenced and obeyit, We haiff giuen and granted power to the said Archbifchope to haiff an of the maift verteus, godlie, and honeft officers of armes within the said Dioceafe, wha falbe callit the Officer of the Kirk, wha fall in Our nam and authoritie affist the forfaid Archbifchope, and fall command all and findris contraneisars and brakars of the guid and godlie ordour of the Kirk, of what degrie or qualitie foener they be vnder Wa, with fic penalties, mulcts, imprifonments, repentances and maner thereof, as We, our Counfallours and Efteates fall agrie vnto, vpon the humble futt of the said Archbifchope, and vther Bifchopes and Commiffionars in ecclefiafticall maters ; in the quhilk giff the said Bifchope and officer be difobeyit, We will accompt the iniurie don to Our awin perfone, and punifhe the faming with all rigour in exemple of vthers. PROUYDING alwayes, that giff anie perfone or perfones receaue anie intolerable wrang, or, without caufe or iuft deferving, be vther wayes vfit be the said Bifchope, that as the Law of God and louable Conftitution of this Realme does permit, it falbe leifome to the perfones fa inormlie hurt, to appell to Wa, and our Soveran authoritie to be interponit for remead therof ; for giff the feat and image of Emperours in ancient tyme war a fufficient girthe, azill and protection to them that haid refuge thervnto, it becomes We mikle mair in our awin perfone to be a confort, aid and releiff to tham that fall feik vnto our cleamencie againft whatfumeuer oppreffion be fpiritual or temporall perfones, to whom we promife our princelie fawour ; the quhilk we mynd always till adminiftrat be the grace of God in fic fort as We may be answerable to him, whafe image and leutennantrie We bear in this Realm. And fordar, becaufe it is neceffar for the Kirk of God, and preferuation of guid ordour to be menteined therin, that, when neceffitie requyres, the bifchopes of euerie dyoceafe, and fic vther lerned men of thair dioceafe as falbe thought meit for that purpofe, affemble togidder for taking of an vni-form ordour to be obferuit in the Realm, in form of Comoun Prayer and vther things requifit, for the comoun eftat of the Kirk, We of our princelie powar grantes the priuilladge vnto the said Archbifchope to convein the reft, prouyding alwayes that befor anie Convention Generall of the clargie that the said Bifchope fall mak ws aduertifed of the neceffarie cauffes of the forfaid convention, that we may vnderftand the faming, to tend to the weiffear of the Kirk and polecie of the Countrey. And that the said Bifchope may haiff our speciall licence thervnto granted vnto him vnder Our priuie feall ; and that na Act or Conftitution maid be the Affembly of Bifchopes or Clerks haiff anie force, ftrenthe or effect within our realm to bind anie of our fubiects, without they be allowit, approvit and confirmed be Wa, our Counfall and Efteat : And efter the probation of Our Royall Authoritie, they to ftand in full force and effect, &c.

Thus it pleased God of his grait mercie and grace to haiff me occupied the first monethe of my entrie with our Lords, about the end wharof Mr Patrik Galloway, returning bak againe from London, cam to ws, and vndertaking the Ministerie of the companie with me, (wha trauelit onlie in the Word and Discipline,) lyked weill of our ordour, and according to the faming, efter the exerceis of fasting a haill ouk going before, ministrat the Holie Communion the last Sabothe of Auguft, and fa continowing conform to our ordour in euerie point the monethes of September and October, in the quhilk, because my Wyff was becom grait with chyld of hir first birthe, and langit to be in Bervik, ther to ly for diuers reasones, I, obtaining leive of the flok, convoyed hir thither, and retourned to my charge till the monethe of November; in the quhilk the Lords haiffing Mr Patrik with thame, thought it meit that I sould remean a space at Bervik, because the half of the companie and my Wyff was ther; for ther was the Lords Abbots of Cambuskinnott, Drybrouche and Paisley, George Dowglas of Parkheid, and dyvers vther gentilmen. To this I aggreit, and entering with tham helde tham occupied als neir the ordour leyd down as could win. And furlie I was never mair diligentlie and fruitfullie occupied nor that wintar; for by the exerceise quhilk I haid amangs our awin folks, to the quhilk reforted a number of godlie peiple of the town, because the publict doctrin in the Kirk was dischargit be a practeifing betwix the Lord of Hounfdan, Gouvernour, and Captean James, gyddar of our Court, called then Erle of Arran and Chancellor of Scotland. The guid Lady Wedrington, of whom I maid mention befor, being cowfines, and in creadit with the said Lord Governour, obtained licence to me, for hir confort and of a number of maist godlie and zealous peiple, to teatche in a certean hous of the Town thryfe in the ouk, to thair and myne grait ioy and consolation.

During that tyme the Communion was to be celebrat in Berwik, and ther for a certean dayes I teatched to tham the doctrine of Preparation before the sam, wherin that guid Lady fand sic instruction and confort, that sche earnestlie intreated me to sett down the substance therof to hir in wryt: the quhilk I did, the quhilk also sche schew me a space thereafter copied ower in her awin hand wryt, exceding a thrie or four [leaves] throuche, for sche wrot verie fear. Sic was hir diligence and cair to grow in knowlage and practife of trew religion.

The newes quhilk we haid in the meantyme out of Scotland war verie euill, for Arran with his authorised Archbifchope began then to rage.

Diuerse gentillmen vpon naked and bear suspitionnes was apprehendit and put to schamfull execution. Amangs whom was the Lard of Drumwhaill, wha

drank a bitter cupe of his awin brewing, for he was a grait counfallour and doer in bringing hame Monfieur d'Obignie, and his sone in law the Lard of Meanse, a gentleman of notable gifts of body and mynd, and therfor mikle hated and fearit of these wicked men, whase deathe was als mikle lamented in Eingland as ever I hard Scottsman.

The Archbischope, that he sould nocht be behind, fell to wark, and in tyme of modification of stipends, sett down the form of a band, the quhilk all behoued to subscriue that gat assignation of stipends; yea, it was sa profecut that wha soeuer refused to subscriue was thretted with the los of thair benefices and leivings, yea fordar, with imprissonment and banishment, in cais of anie spetches vttered in the contrar. Heirvpon, and sum vther forget causses, Mr David Lindsay was put in the preasone of Blaknes, Mr Jhone Howisone in the Spey Towre of St Jhonstoun, Mr Andro Hay put in warde, and hardlie vfit; yea, ther was nocht a guid man in Kirk or Countrey, but was put in sic fear, and oppressed with sic greiff, that they weired of thair lyvis, and thought ws happie wha was away, and haid that libertie of body and mynd to serue our God and ease our conscience.

A grait number of the Ministerie kythed what they war, even sum at the beginning went throuchlie with the Archbischope, but efter Mr Jhone Crag and Jhone Dunkesone the Kings minifter yeildit: wharof that ane Mr Crag* haid stand constant verie lang and susteined grait thretnings and boist of Arran; yit at last be weaknes and a sort of sophistification (casting in a clause "according to the Word of God," making, manifestam repugnantiam in adicito, as giff ane sould say, he wald obey the Pape and his Prelates according to the Word of God), he yeildit and subscriuit, and drew with him the graittest part of the Ministerie of Scotland; quhilk was the heaviest newes that could com to ws; for alas! then the enemies triumphed, and all the harts of guid men war broken and discouragit. Yit ther war a few guid breither in Mers and Lawdien, wha, as they might, bathe keipit thamselues clein, and withstude the aduerfar, making sum stay to that grait defection, wha knowing that I was in

* Mr Crag at this tyme pronuncit a iudgment vpon the Erle of Arran in his face befor the King, saying, "As the Lord is iust he will humble yow." The Erle, mokking him, said, "I fall mak the of a fals frier a trew profet;" and sa sitting down on his knie, he sayes, "Now I am humblit." "Na," sayes Mr Crag, "mok the servant of God as thou wilt, God will nocht be mocked; bot mak the find it in earnest when thou salbe humblit at the hiche hors of thy pryde." Quhilk within a certean of yeirs thereafter (1598) cam to pas, when James Dowglas ran him af his hors with a spear, and slew him; and his carcas cast in an open Kirke beyde, or it was buried was fund eatten with the dogs and swyne. Mr Crag vtherwayes an excellent pretcher, had dischargit a fathfull dewtie at court in all his ministerie, bot heirin grevit ws all to the verie hart.

Bervik, acquainted me with the mater, and send me the forme of the Band, with information of all proceedings. Wharupon, with grait motion and greiff of mynd, I pennit this Letter following and send in, togidder with a Letter in Latine, and the Controuerfies gathered to a few conclufiones confirmed with manifauld reafones and places of Scripture, directed to the Archbifchopes meache and graitteft associat, Mr Alexander Home, Minifter of Dumbar, prouoking him to answer giff he could, or giff nocht to bid his ordinar the Archbifchope do it himfelff. Bot I haid nather answer of the an nor vther, and the guid breithring war therby mikle confortd and incuragit.

A iust Copie of that quhilk the fubfcriving Minifters firft and laft did fubfcrive.

WE the benefited men, Minifters, Reiddars, Maifters of Scholles and Collages, vnderfubfcriving, teftifies and fathfullie promifes be thir our hand wreittes, our humble and dewtifull fubmiffion and fidelitie to our Soueran Lord the Kings Ma^{tie}; and to obey with all humilitie his Hienes Actes of Parliament haldin at Edinbruche the xxij day of May 1584 yeirs; And that according to the fam we fall fchaw our obedience to our ordinar Bifchope or Commiffionar apointed, or to be apointed, be his Ma^{tie}, to haue the exerceife of the spirituall iurisdiction in our diocefe according to the Word of God. And in ceas of non obedience in the premiffes, our benefices, flipends, and leivings to vac, ipfo facto, and qualesiet and obedient perfones to be prouydit in our rowmes, as giff we war naturalie dead; according to his Hienes Act of Parliament maid theranent in all poincts.

To the Breithring of the Minifterie of Scotland, wha hes latlie fubfcrvyit
to the Popifh Supremacie of the King, and ambitius tyrannie of
the Bifchops ower thair Brithring,

J. M. wifheth vnfenzit repentance.

THER is strange newes latlie reported vnto ws (my breithring) that yie fould haiff altogidder without ftreakes yeildit to the aduerfarie, and nocht onlie be word consentit, bot alfo be the fubfcription of your hands confirmed, that horrible boundage and fklauerie, wharinto our Kirk of Scotland is brought be the leat Actes of Parliament, and this present intolerable tyrannie of the fals Bifchopes; the quhilk, vndoutedlie brought vpon yow be Sathan the Aduerfar of Chryfts kingdome, hes bein wrought be the meanes ather of malice and hatred againft the treuthe knawin, or of ignorance, or then of grait weaknes.

Trewlie, my breithring, albeit I know that of tham that wer Sathans instruments be feir and flatterie to bring yow to fo feirfull a fall and greiws fklander, fum be new Julians, who altho they confes they know the treuthe of the fincere religion of Chryft, yit for malice and hatred conceavit againft it and the minifters therof, they haid rather bein of the Turks fathe then of the fathe of Minifters. And therfor following the fut steps of Julian, they perfecut the fam malitiuillie, taking the leivings from the minifters, cafting tham in preffone, baniffing tham the Countrey, owerthrowing the Scholles and Seminaries apointed for the continuance therof; and wald vndoutedlie, with fyre and fword, perfew the faming, giff force and powar answerit to thair incensit aire and bludie appetit. Sum ar mair leing, flattering and ambitius then was Amaziah, the Preift of the

Kings Chappell at Bethell, wha perceaving the prophets of the Lord to prophetic against King Jeroboams new forgit relligion, be serving to the quhilk his ambition and gluttonie was meanteined, he ceassit nocht till invent treasone, sedition and all sort of lies against tham, and mak the King to banishe, imprissene and persecut tham with all kynd of rigour;—mair auaritiis and war myndit against Gods childring then Balaam the fals prophet, cursing and devyng all meanes to mak the peiple of the Lord to fall in the hands of thair enemies, and furneing to Balak wicked and deuillish counsell to intyse tham to defection from the trew worschipping, and sa to sin against God, to mak the fyre of his wrathe to kindle against tham;—and, finalie, mair rashe and void of guid conscience in maters of Relligion, then was Vrias the preist, wha thought idolatrus King Ahas command a warrand guid aneuche for him to displace the altar of the Lord, and sett in the roum therof an new drestit according to the form of the Altar of Damascus. Sum, wars nor the godlies Atheist Machiavel, wha careing in thair sleiues maist cunning court craft, makes na thing of God, Chryft and Relligion, with the Ministers therof, bot pages and slaues to serue to thair turnes: For if they may mak for thair course, and sic an esteat of government as they wald haiff, O then they will speak weill, and graitlie esteim of tham; bot if they can do na thing for thair purpose, or can nocht suffer thair wicked attempts, or will nocht change and alter opinionies when they will,—then can they nocht be sufferit in a Comoun weill; they ar enemies to princes and lawfull authorities; they ar feditius, proude and treasonable, and therfor man till exyll, banishment, preasone and skaffauld. To these Hell is but a boggill to fley barnes, and Heavin but a conceat to mak foolles fean. And last, mair ethnik nor Numa Pampilius, esteiming Relligion and worschipping of God bot a superstitious terrour to the conscience of peiple to hauld tham in awe and vnder obedience. This I say, althought they be, that works in this mater be malice and hatred, iudgit and damnet of themselues, and whafe portion salbe with the forenamed workers of iniquitie, to whom they ar lyk in lyff and doing; yit can yie nocht be purgit from communicating with thair feirfull sinnes, in sa far as yie haiff consented thervnto be word and wryt; wharas yie sould rather haiff obeyit the Word of God, commanding be his prophet—“Say nocht, a confederacie with this peiple, nather feir yie thair feir, nor be effrayit of tham, bot sanctefie the Lord of Hostes, and let him be your dreid: Surlie he sould haiff bein vnto yow as a sanctuarie, and vnto tham a stumbling blok, and a rok to fall vpon.”* Gladlie wald I purge you, my breithring, of this first mean of malice and hatred against the treuthe and the meanteinars tharof. And alas! that anie occasioun sould euer haiff bein offerit annes to think this of anie of that number. But what fall I say when I heir that sum of yow hes nocht onlie subscryvit yourselues, bot also, lyk desperat pest folks, destitut of Christian charitie, travelles to seduce and infect sic as ar haill and wald keipe the right way, and betrayes the constancie of the best be delatting of tham to the Persecutor; and that nocht onlie be telling the treuthe, bot be trattelies, lies and forgit tealles, lyk warldlie pykthanks, to mak your godlie breithring ather to mak defection with yow, or then to suffer extremitie in thair bodies. Alas for forow! whar is the fructs of that doctrine of Loue and Charitie quhilk hes foundit sa often out of your mouthes? Bot to let be charitie, whar is the hatred of malice and homecid! Alas! these ar rather the marks of bludie burraues and crewall buchars of Sathan, the lier and murderar, then of the disciples of Chryft; the takens of Turks, Paganes and Papiests, then of Chritan peiple, to let be pretchours and instructors of vthers. Wo is me for yow, vnales thir things be repented in tyme. Behauld what it is to flyde bot a litle from the treuthe, and mak a schisme in opinion from the breithring. When Sathan getts ans entres, to mak vntreuthe and falshode seim to be born withall and yeildit vnto bot a

* Isaiah, viii.

lyle, he gae fordwart incontinent and begets in the hart a hatred and malice against the treuthe and professioun therof. Bewar, bewar, my breithring, mark Sethians craftie doallings, cast out with him and resist him in tyme, least he gett the vantage and preuicall, and mak the last war nor the first; "For if we sin willinglie efter we haiff receavit the knowlege of the treuthe, ther remeane na mair sacrifice for sin, but a feirful looking for of iudgment, and violent fyre to deuore the aduersaries."*

Alwayes, my breithring, I wald willinglie heir yow all purgit of malice; bot I knaw sum will say, I knaw na better, and vnderstod neuer throwlie the maters of the discipline, and, if we haiff fellit, it is of ignorance and nocht malice. Certeanlie, albeit, I feir that to be over trew in over manie of yow, yit it is a schamfull thing to be hard tellit in your awin countrey, and abroad in other nationes, that yie, wha hes bein brought vpe in sa notablie constitut^a Kirk this twentie sax yeirs, in quhilk sum of yow also hes bein pastors and teachers nocht mikle les, and all has bein function and charge, nocht onlie in preching of the Word, but in discharging of that vther als necessar point of your ministerie, in rowling and governing of the Kirk with your fellow breithring thir manie yeirs bypast, to say that yie ar yit ignorant of the ecclesiastical iurisdiction and spirituall authoritie of the kingdom of Chryst, and whow it differs from the temporall, bodelie, and cruill polecie; what is the part and dewtie of the Christian magistrat in the Kirk; and, samlie, whither he aught to be maid a new Pape, to vse tyrannie ower the Kirk, and conscience of men of the ecclesiastical functiones, and gif that Satanical presumption and pryde of fals bischopes may be tolerat in the Kirk of Iesus Chryst, quhilk from the dayes of Constantin, be whafe mair seales affection, than considerat wisdom, they gat worldlie ritches and honour, has infected the Kirk, nocht onlie with all kynd of vices against the second Table, but also has rent and denydit the faming, with sects, schismes heresies, and dissentiones, be their ambitious debates, ever stryving for feat, wha might be hieft and graitest. Efter that ames that command and law of equalitie giften be Chryst was transgressed and violat, they neuer ceassit vnto the tyme they haid hoised vpe that Man of Sin into the thron and roum of that onlie supream rewlar and head, the Lord Iesus; for Bischopes wald be Archbischopes, and they Metropolitanes, and they Patriarches, and sa Papas. Yie conveyit yourselues in Generall and Provinciall Assemblies, and in Presbyteries, to the quhilk yeirle, half yeirle, and ouklike, yie resorted as ordinar members and charge bearers within the sam, and yit can nocht tell what ground, warrant, or authoritie yie did the sam vpon, as tho yie sould planlie say, yie did it nocht in fathe; and sa so often yie finned and abbusit those holy conventionnes of the Kirk of Chryst.

To your grait repruff, I man call to mynd the notable occasiounes of attaining to solid knowlege in thir maters that God offerit vnto yow, bot in loue, as of God his glorie, sa of your saules, as God mot loue myne. Forby and attour your priuat studies in reiding of the Scriptures, and sa monie lerned mens wrytings on thir poinets, aggreing all in effect in maist sweit harmonie, (wharinto, gif yie haid bein als diligentlie occupied as God gaiff tyme and occasion, yie neidit nocht to alleage ignorance for an excuse), whow war thir heads handlit publiclie in the Assemblies? Was nocht the Generall Assemblie, be the space of sax or seavin yeirs, almaist hailie occupied in thir questiones? War nocht the ministers, in all the quarters of the countrey, earnestlie exhorted, and, be publict authoritie, commandit to ceare and seik the Scriptures diligentlie, and all kynd of wryttas, auld and new, for finding furthe of the solide and vndoutted treuthe? Was ther nocht apointed conferences to be haid in all partes amangs the breithring, in thair ouklike exercises and Provinciall

* Hebrews, x.

Assemblies, from the quhilks men, weill instructed with reasones and iudgment of the rest, war send, from tyme to tyme, to the General Assemblies, whar, bathe be privat and opin reasoning, the opinione and sentence of all men war examined and tryed, throw euerie head of the discipline of the Kirk; and efter lang and often reasoning, all put in votting, and be haill and vniform consent and agriement of the haill Kirk, in a General Assemblie, concludit, and digested in conclusion, and inregitrat in the Books of the said Assemblie, and extract thereof ordeanit to be giffen to euerie Presbyterie throuchtout the Realm, whidder giff this, ioyned with the continuall practife of the selff sam discipline, these diners yeirs by past, may mak us inexcusable befor God, his Kirk, and Angelles, the verie blind warld may iudge.

Alas ! deir breithring, ye may weill, for a schort tyme, think yow in guid esteat that lerned nocht, because, as yie think, with les prik of conscience, and danger of bodies and geire, yie may pas ower this euil days : But O, fulfillnes ! put the cais, yie might put af in this maner manie thousand yeirs, and fall com the day when yie fall be forcit to compeir before that grait iudge, and giff an accompt of the discharging of that maist hie calling, when a compt salbe cravit of all the ydle houres, words, and doings that yie haiff spent. Sall yie nocht be then eschamit of that wherinto now yie tak pleasour ? Sall nocht this filie ease be turned in sorowfull wanrest ? Sall ignorance then be an excuse befor him wha fall schaw himselff from heavin, with the angels of his might, in flaming fyre, to tak vengeance on them that has nocht known him, namely en sic as hes neglected and dispyrit sa manie guid occasiounes of knowlage ministrat vnto them ? What fall the flatterie and authoritie of your King and Bischop then availl ? Na thing, bot to be partakers of iudgment as of sine, except repentance intervein.

Oh ! my breithring, yie ar farder in the mist with this ignorance then yie suppose. For what hope fall Sathan haiff now (of whase force, craft, and biffines, yie sa oftentimes warn your heirars,) to mak yow to yeild in the verie poincts of the doctrine of Salvation, seing he hes fund yow sa easie to be overcom in the cais of the discipline, wharof yie haiff na les sure warrand and ground refering to the mater in the Word of God, if yow haid lust to haiff lerned ? What incuragement fall it be to the Papists, that hes nocht bein negligent in lerning the vntreuths, and studeing controuersies in their seminaries, and wha now daylie prouokes us to the combat, when they sie but a lytle threatning of the Prince, nocht of lyff, bot leving, and a small piece of flattarie of a fals bishope, is able to shak yow from your grounds, and mak yow to fall for leak of knowlage ; yea, to suffer the wall and blokhousies of your discipline to be demolisid and douning down, thinking (as indeid they may) it wilbe easie to mak the braiche, and win the hauld and citie of your doctrine and Kirk ? Sall they nocht, I say, haiff guid cause to hope weill of the victorie and conquest ? Sall they nocht haiff reasone till affirme that quhilk they haiff sa often spoken and wryttin, That the ministers of Scotland is bot a fort of ignorant and feible beasts, nather dow abyde reasoning nor thretning. My breithring, the Denill hes maid a grait brak amangs yow, and with small forces, and few strakes, gottin a grait victorie ouer yow ; and yit yie will find that he will nocht content nor stay ther, but as a victor puft vpe, will preas fordwart. And, therefor, in the tender mercies of God, for the cair I haiff of your saluation, extreamlie indangerit now, when fame is lost and gone, I man apply vnto yow an extream and harde remead, to plak yow if possible out of the clauens of Sathan ; to wit, that feirfull commination of the Apostle to the Hebrews, " It is impossible that they quhilk war annes lightned, and haiff tasted of the heauinlie gift, and war maid partakers of the Holie Ghost, and hathe tasted of the guid Werd of God, and of the power of the warld to come, if they fall away, salbe renewit againe be repentance : seing they crucife again to thamselues the Sone of God, and makes a mok of him. The erthe, quhilk drinks vpe the rean that comes vpon it, and brings furthe herbes

meit for tham be whome it is drestit, receatit a blessing of God. Bot that quhilk bears shornes and breires is reprobat, and neir cursing; the end wharof is to be brunt." * Yit breithring weilbelouit, we are persuadit of better things, and meit for saluation of yow, whowbeit, we thus, with the Apostle, wryt to terrifie yow, and reclame and reafe from this fall, and keipe yow bak from farder and wars. Alas! what a face fall yie haue to com befor the godlie and fathful breithring of the countrey, when it fall pleise God to delyver his awin Kirk, and restore it again to the former or better estait? or rather, What a consience and mynd fall yie haiff, when yie remember, reid or heir that wa pronounced be Chryft vpon tham be whome sklander and offence comes! And, O! whow manie godlie hartes, bathe in Scotland and Eingland, yea, in France, and all reformed Kirks, ar crewallie wount-ed with this fact of yours, and that nocht without grait cause. For, als lang as the haill ministerie stud constant, ther was guid hope of a happie redres of maters; bot now, be this fact, yie haiff giffen the Deuill entres within the walles of Jerusalem to spoill and destroy all the guid and constant citiciners therof, wha will nocht defyll thamselues, bow thair knies to Baall, and eat swynes fleche with yow. What will yie think when yie com to that vers of the 50th Psalme: "Vnto the wicked this sayes God, What hes thow to do to declar my ordonnances, that thou souldest tak my couenant in thy mouthe? seing thou hates discipline, and hes casten my Words behind thee." Wald to God yie sould be sa moued thereby as was the lerned Origin, wha, efter he haid sein inducit, throw weaknes, to sacrifice to Idols, thereafter coming vnto the Kirk to preatche, casting vpe the buik, he fell, be Gods prouidence, on the sam place of the Psalme, and bursting out in teares befor the peiple, he maid a maist dolorous and bitter lamentation and invection against himself, as yie may reid in his Lyff, recordit be Suidas. And, finalie, what a dart to your pure consience fall that sentence of Chryft be, "He that denyes me befor men, I will deny him befor my heavinlie Father." For yie know, that whosoener heires the Word of God and does it nocht, namlie in the tyme of tryall, schawes nocht that he is solidlie groundit in the sam, denyes Chryft, as he himself teatches in the 7th of Matthew, vtherwayes, "Manie fall com vnto him on that day, and say, Lord, did we nocht prophetic in thy name? Did we nocht work miracles and cast out deuilles?" Bot he will answer, "I know yow nocht; depart from me, yie workers of iniquitie."

Bot it may be that sum of yow, your unhappie complices and counsallours in this course, thinks and will say, What neids all this ado? Why ar yie sa hat in threatning? the mater is nocht of sa grait weght, &c. Alas! my breithring, miserable and lamentable experience, except God of his mercie prevent it, I feir fall teatche yow and the pure Kirk of Scotland what ye haiff done, and whow grait and fear ar the consequents that infewes on your fact. For first, be the approving of that Act of Parliament anent the Kings supremacie in all causes ecclesiasticall as ciuill, and na appellation to be maid from him, yie haiff nocht onlie sett vpe a new Pape, and sa become trators to Chryft, and condiscendit to the cheiff error of Papistrie, whervpon all the rest dependes; quhilk, giff it be nocht to deny and refuse Chryft, I know nocht what it is sa to do. Bot farder, ye haiff in sa doing granted mair to the King then euer the Papes of Rome peaceblie obtained, whow tyrannuslie and ambitiuslie soener they fought the sam; for the Counsallies of Constance and Basil decreit in the Papes face, and be infinit argumentes of reasone and scripture evicted, that it was nocht onlie a veritie bot a point of fathe, The Councill to be aboue the Pape, and appellationes to be maist lawfull from the Pape to the Councill. And sa from the Pape ther was euer appellationes to the Councells, rewrit be the Word of God and his Spreit, wherin the trew Bischopes and Pastors, and Doctors of the Kirk satt as Chryfts officers, to iudge and discern on maters ecclesiasticall, according

* Hebrews, vi.

to the Word of God. In the quhilk the best Christian Emperours that euer war, Constantin and Theodosius, sat in na hier degrie than the pastors as obedient members of the Kirk, humbly to be governed and rewl'd with the rest be the scepter of the Word of God, and nocht as Heads and Lords to command and rewl' ower it, knowing the Lord Jesus Chryft was onlie King and Emperour thair. Bot yie haiff subscryvit, that whosoever, in anie maters ecclesiasticall, declynes the King and Counsaills iudgment, salbe reput and punished as a tratour. What I pray yow gif these profest Papistes and Jesuites that flockes ham out of France, Spean, and Italie, and finds graitteir fawour and credit in Court, then all the Ministers, what if they fall challenge yow for the Doctrine of Justification, sic will, reall presence, and the rest of the heids of religion, for these, as chieff maters ecclesiasticall, fall the King and his Counsaill be iudge to yow, and na appellation be maid vnder the pean of treassone? What fall then, I pray yow, becom of religion and the professours therof? fall they nocht be ather forced to deny Chryft, or maid to disput with the torments apointed for trators? and syne this for a klok to be casten ower it, It is nocht for religion, but for hie treassone that sic ar sa handlit. Do yie nocht heir espy the craft of the crewall feind, wha dar nocht, in this age of knowlage and light of the gospell, oppon himsell against the treuthe, as the Scribes and Pharisees durst not gainstand the doctrine of Chryft, bot seiks, vnder pretence of Lawes, and klok of iustice, to mak the godlie and trew professours and preachours to be schamfull spectacles, that therby men may be eschamit of the veritie of the Euangell; euen as Chryft was put to deathe vnder the nam of sedition and treassone.

Secondlie, yie haiff taken away, be your subscriptiones, the lawfull powar of the Pastors and Doctors and Eldars of the Kirk, to convein thamselues in the nam of na erthlie prince, nor temporall authoritie of King, nor for na erthlie nor temporall effeare, bot in the nam and authoritie of Jesus Chryft, King of Kings, Lord of Lords, the onlie Soveran rewl'r and commander within the Kirk, quhilk is his kingdome spirituall, and nocht of this warld, till intreat of things heavialie and eternal, quhilk directlie concernes the saules and consciences of men: The quhilk powar they haiff of Chryft planlie in his Letter Will, ioyning a maist comfortable promise against sic grait difficulties that behouit till aryse in the discharge of sa hiche an office. "Whansoever twa or thrie of yow salbe conuenit in my nam, I salbe in the mids of yow." Leaning vpon the quhilk powar and promise, the Apostles and Disciples conveined thamselues findrie tymes efter the resurrection of Chryft, and efter his ascension, to choise ane in the roume of Judas;* they assemblit the haill congregation to the election of the Diacons:† and now efter a grait manie kirks war planted, nocht onlie amangs the Jewes, bot also amang the Gentilles, the Apostles and Eldars assemblit thamselues in a Generall Counsaill at Jerusalem, to determin in the question moued about the circumcision, and sa furthe. For when the command be Chryft is giffen ather to the heirars to heir, or the pastors to seid, or the doctors to teatche, or the eldars to govern or rewl', surly be necessitie of relation, it man be that he giffes tham also authoritie and powar in his name to convein togidder and with their flockes for that effect. Sa that be that act of Parliament quhilk discharges the Assemblies and Conventiones of ecclesiasticall office bearers, is restranit that friedome quhilk Chryft Jesus hes giffen to the officers of his kingdome, to convein for discharging of the dewties and callings quhilk he hes leyed on tham, to be vsit for his service, and saluation of his peiple. And trewlie als weill might they haiff dischargit the conventiones for heiring of the Word and ministration of the Sacraments, as for the exercesing of discipline and government of the Kirk; seing this is na les leyed on the bak of the officers of Chryfts Kingdom, as a speciall part of thair dewtie and

* Acta, i.

† Acta, vi.

charge nor the former, and hes the command and powar giften to vse it na les then the vther, without caring for anie authoritie or command of men. For that quhilk Chryft sa earnestlie repeates to Piter, quhilk also is commoun to all Pastors, Feid! feid! feid! is nocht onlie be Word and Sacraments, bot also be discipline, rewling, and government, as the mater itself declares, the word signifies, and the similitud planlie proues. And what, I pray yow, meines that comand of Chryft till the Kirk, that is, the ecclesiastik senat or assemblie of the office bearers, as the larned expones it, "And if he refuse to heir the Kirk, let him be unto this as an Ethaic and Publican!" giff the Kirk hes nocht powar and authoritie of iudgment giften to it be Chryft? And that, "I giue yow the keyes of the kingdome of heuine, whatfouer ye lotse on erthe salbe lowit in heuin; and whatfouer ye bind on erthe salbe bund in heuin." War thir keyes giften to anie king or magistrat? or flowes the powar therof from humane ordination? And finalie, what meinethe the Apostle to the Romanes xii. when he so earnestlie exhortes euerie officiar in the Kirk to discharge thair calling diligently? Willes he tham till abyde the commandiment of anie ertylie king or prince? Na, als frilie as the King hes his powar and authoritie of God the Creator to discharge his office in things ciuill and temporall, als frilie hes the pastors, elders, doctores, and deacones of the Kirk powar and authoritie of Jesus Chryft the Redeimer to do thair office in things heuinalie and spirituall. But I purpose nocht, my breithring, to insist with yow in prouing of maters at this tyme; bot taking things to be sufficientlie tryed and concludit vnto the tyme I heir anie reasones allangit be yow or anie vther in the contrar, I wald discouer vnto yow the feirfall consequences of this your yeilding, tending to the wrak of Chryfts Kirk and the libertie therof.

It was onlie the Assemblies and Presbyteries, as all that feires God, yea, and the enemies themselves knawes, that was the ordinarie mean to keipe the Kirk of Scotland from the pollution of vyces, heresies, and schismes; the quhilk now being takin away, vyce and wickednes fall owerflow, for wha fall tak ordour therewith?—the Court and bischopes! Als weil as Martin Elwed and Will of Kinmont with stealling on the Bordour. Heresie, Atheisme, and Papistrie fall brak in, for wha fall resist it?—the bischopes! Put the cais, that sic wha hes sauld God, religion, and heuin for this present warld and the things therof, could haiff the grace to gainstand, the Atheists and Papists, and cheiff meanteiners of Atheisme and Papistrie, wilbe gnaitter in Court (fra the quhilk the bischopes hes thair power and authoritie, and can, nor dar de na thing without speciall leine and command therof) nor the beggerlie bischopes and all thair clergie can be. And last, the schismes and controuersies that arysen and ar sawin be Sathan salbe na wayes composit nor extinguisht be the brotherlie and humble conventiones in equalitye, (as the happie experience of sax and twentie year bypast hes proven our Assemblies till hane done,) bot contrarie wayes, be the proude ambition and vanitie of the bischopes, they salbe daylie fosterit, increasit, and augmentit, the prouff and experience wherof ye may reid efter the first thrie hunder years of Chryfts Kirk, when the persecucionen war endit, and the bischopes began, vnder Christian Emperours, to gett ease, honour, and ritches, and braking the commandiment of Chryft, began till vsurpe lordlie authoritie and preheminance over thair breithring. Fra that tyme, as never of befor, miserablie hes the Kirk been cut and denydit be controuersies, schismes, and heresies; sa pernitiu hes it bein to ley asyde the Word of God, and right rewiles of governing of his Kirk be equalitye amangs the pastors.

Thridlie, ye haiff consentit and subscryvit that thir bischopes fall haiff the owerficht and rewling of all the Kirks, according to the powar quhilk they receane of thair Pape and head. Quhilk office hes na warrand in the Scripture of God, bot is an inuention of Sathan brought in be ambition and auarice; yea that presumptuous and lordlie authoritie over the rest of ther breithring is plat contrar to the word and commandiment of Chryft; Matth. 10. 19. and 26. 24. 28. and of Luc. 12.

14, 15, 16, 17. and Pet. 5. 1. &c. And that mangrell melling with ciuill and warldlie maters, exerceising iudicator in ciuill and criminall causses, loudlie cryes that they war neuer of Chryft, whafe kingdome is nocht of this warld; wha refused to be maid King be the peiple, yea wald nocht sa mikle as deuyd the inheritance amange breithring, albeit a charitable turn; and all for eschewing of incumbrance in erthlie maters, quhilk might hinder him from the spirituell and heavinlie wark of his Father for the quhilk he was send. And by and attoures the vnlawfulness of the office quhilk the Scripture and nature of the kingdome of Chryft can nocht bear withall, the persones that presentlie yie haiff subscryvit obedience vnto are infamys vyle men, nocht onlie of the bas and curfest sort amange the peiple, as war the preists of profan Jeroboam, bot maist dissolut and sklanderus in all thair lyff, be whafe cairfulness in gathering vpe the woll and milk, and cairlesnes in felding of the floks, and euill exemple in all kynd of vyce, na mervell it is giff innumerable faulles drown in ignorance, perishe in thair finnes, and liue without God or religion.

Therfor, now I beseik yow, my breithring, rightlie to confidder, and deiplye to pondre this mater: Whidder haid it bein better to refuse, and vndertak the displeasure of ane erthlie Prince, wha onlie has powar ower the body, (and that na mair nather nor it pleases God,) and haiff esteimed all this warld but dirt and draff vnder your feit, in respect of his luiff and obedience, wha could haiff given yow again a boundrethe fauld in this lyff, and the lyff eternal to the guid? Or to haiff consentit, and incurrit the hiebe displeasure of Chryft Iesus, the grait Heavinlie King, wha, efter the bodie is deap, may cast bathe it and the sawl in the fyre of Hell; and the offence and detestation of all the godlie and fathfull for the schamfull denying of sa guid a maister, betraying of the friedome of his kingdome, sklanderung of his Kirk, and offering occasion to the aduersars to triumphe and be incuragit. Again, I say, for Gods cause, and your awin saluation, enter in deiplye to wey and consider what yie haiff done, that the hynousnes of the fact may mak yow to abhore yourselues and be vnseinyittlie cast down therfor. For haiff yie nocht be your hand wryt, the seall of your treuthe, bund yourselues, as slanes, to the wicked appetit and affection of a blind godles Court, overflowing with all kynd of sine and impietie? and to a Bischope, O fy! to whom I can nocht giff a vicious epithet mair nor another, and I am sure a thousand wald nocht expres his vyces, as yourselfis, and all the warld, is witnes? And that quhilk is warft of all, haiff yie nocht brought the libertie of the spreit, and preaching of the Word of God, the dispensation wharof is concredit vnto yow, in maist abominable thraldome? Sa that yie dar nocht reproue vyce without exception of persones, nor pretche the treuthe frie, as your God, your buik, and your conscience, teatches yow, and commands. Fer, dar yie new rebuk the contemners of God and religion, and fathfull ministers therof, the blasphemers of Gods nam and his treuthe; diuellishe dissimulation, yea, open dialerie, periurie, persecution, tyrannye, crewaltie, oppreffion, drunkennes, buredome; seruing of God and man; ambition, auarice, flatterie, leing, braking of promise, tricking, taunting, deceauing, profanation of the Word of God, sacrilege, simonie, witchcraft; schamles obscenitie, vilanie, apostasie, and mensuaring of that quhilk the mouthe hes professit, and publictlye spoken and teatched, the hand has often subscryvit with the grait aithe of the Lord maid and interponit therein? seing your new erected paprie, and, namlie your famous Ordinar, the Archbischope, to whom yie haiff bund your obedience, is altogidder festered and owergean with thame.

Now, as to that nam of obedience, quhilk is crasit in a fair and honest maner, to klok a maist filthie and vnhoneft mater, misther I to wryt anie thing to yow theranent? fer can yie vnderstand or teatche anie vther thing theranent nor this, Obedience, except it be in God, and according to his command, is na obedience, bot sin, rebellion, and disobedience, the quhilk is as the sin of witchcraft, wickednes, and ydolatrie befor God, as Samuel teatched King Saul in his awin face. That quhilk

man, following his awin iudgment and ill affection, calles rebellion, treason, and difobedience, is allowit befor God as dewtifull dewtie, guid obedience, and seruice. And contrar, was nocht Sydrach, Misach, and Abednego cast in the fernace be Nebugednezar, King of Babylon, for thair difobedience, in nocht falling down to worships his erected image? Was nocht Daniel cast in the den of Lyons for difobedience, becaufe he brak King Darius godles law, in making his prayer thryse a day toward Jerusaleme, and wald nocht giff sa mikle as a secreit consent to sett vpe the King in Gods stead? The gard of King Saul difobeyit him, commanding be his awin mouth, to slay the preists of the Lord. Sa did his awin sone, guid Jonathan, and wald nocht bring in Dauid, bot confortit him, and set him on his iorney. The Medwyffes; King Pharo; Ifiada and the haill esteates of Juda; bludie Athalia; Lobna, a citie of the Leuites preists; the apostat King Amazia; and innumerable ma in holie Scripture, whase doings, neuertheless, the Spreit of God commends, and as dew obedience to God and thair superiors, hes left tham inregiftrat in his Holie Buik to be followit.

In graitest humilitie and dewtifull reuerence of that maist lawfull authoritie giffen be God to Kings and Magistrats, and yit in curage and bauldnes of spreit, for the glorie of my God and libertie of the Kingdome of Chryft, defaced alas! and brought vnder vyll flamerie be the pernitus flatterers of princes, wha deifeing tham in thair conceattes, makes tham to tak vnto tham absolut powar to do what they list, and trampe the Kirk of Chryft vnder fute,—I will tak this proposition to defend against the best and maist lernit of thair courteours, court bischopes and ministers, prouyding they disput be Scripture and guid reafone, and nocht be the Blaknes, Spey Tour, Gibet and Maden, That to obey the King of Scotland, as he craues presentlie obedience according to his last acts of parliament, is treason against Chryft, and difobedience, yea rebellion to his Word and Command; and therfor whasoener may stay and withstand him be refusall of obedience or vther wayes be ordinar and lawfull meanes of thair calling, and does nocht, is a traitor to his Maiestie, Countrey and Kirk of Chryft within the faming. And lest yie, my brethring, or anie vther sould tak this my plean schawing of the treuthe in an euill part, the Lord God of heavin is witnes to my conscience that I mein na contempe or disdean to his Graces ather persone or lawfull authoritie, nather does this proceide of anie euill will or desyre of revenge for anie wrang done to vs; bot the Lord knawes, befor whom we walk, that the fitches and fobbies of our dolorous and maist affectioned harts toward his weill and amendment, is with teares powred out daylie for that effect; and whom I knaw affuredlie that all the godlie in Scotland and Eingland wald obey, loue and reuerence aboue all fleche as thair awin naturall and born Prince, giff leaving thir godles Counfallors and courtes be wald rewill in the feir of God, and establis the kingdome of Jesus Chryft according to his Word. Therfor alas! my brethring, yie haiff vnder the name of obedience defylit yourself with these crymes that Samuel convicted King Saull of, for nocht obeying the Word of the Lord. And the examples of Gods seruantes in thair feir of his grait Maiestie and constancie in standing in his treuthe and obedience stoutlie, nochtwithstanding danger of lyff, yea terrible torments, may be feirfull iudges sett befor your conscience to condemne yow, except yie repent. Peter and Jhone ar bathe be word and exemple crying vnto yow, That it had bein better to obey God nor man.

But me thinks I heir sum of yow lamenting and saying, It was weaknes and feiblenes of this freall nature that maid yow do this thing. Trewlie, my brethring, weaknes and infirmitie is naturall to fleche, and hes oftentymes maid the childring of God to flyde and fall, for sa did Dauid in adulterie and murther, Peter in the threifauld denyall of his Maister, and the zealus Origina of whase fall I spak befor. Wharfor in that ceas onlie the remeadie incontinent without delay is to be fought; for it is manlie, and of weaknes to fall, bot to ly still and sleipe in fine without remorse or amendi-

ment, it is the rod of reprobation. It is a thing maist feirfull to deny Chryft, but far mair nocht to confes him constantlie agean vnto the deathe. It is a horrible mater fa to sklander the Kirk of God, bot far mair to continow therin, and nocht to repear and remoue the sam. And therfor I exhort yow, deir brethring, maist ernestlie and tenderlie in the bowels of the Lord Jesus, and admonife yow, befor God, his Angelles and hail Kirk, that yie pres with speidie repentance till amend this miserable mis, and repear fa mikle as can ly in yow this bealfull brak. That yie meditat and cry with Dauid, that is, with the contrit sprit and broken hart of Dauid in that 51 Psalme; yie go afyde with Piter! Yie lamentable! cry out and inuey against yourselues with Origine, and mak the streames of your bitter teares delet and washe away that subscription, and the wound of your fches and found of your sobbes, blaw abrod your repentance for that denyall of Chryft, and thereafter constantlie confes him with Piter vnto the deathe; and that spedelie befor he cum in iudgment, and deny yow befor his heavinlie father. And finalie, in conchlussion, to remoue bathe the publick sklander and wa pronuncit against sic wharby it comes. I fie nocht whow it can be don vtherwayes, then giff yie com bauldlie to the King and Lords of Chacker again, and schaw tham whow yie haiff fallin throw weaknes, bot be God his powar ar riffin againe; and thair, be publick not and witnes takin, frie yourselues from that subscription, and will the sam to be deletit, renouncing and detesting it planlie, and thereafter publictie in your sermons and be your declaration and retractation in wryt presented to the hail Kirk, and fathfull manifest the sam. Let tham do with stipend, benefice, and lyff itself what they list, yie will stik be Chryft, wha knawes what ye haiff neid of, and will pro-uyde for yow sufficientlie, yie serving him in this lyff, and bring yow heirefter to his glorie in the lyff euerlasting. The quhilk that yie may do, and thereafter constantlie stand vnto the end, I fall ernestlie call to God for yow, to assist yow with his strong and almightie sprit for the glorie of his awin name, the reparation of the grait offence and sklander of his Kirk, and your ioyfull receaving again in the number of Chryfts varioures and citiciners of his Kingdome, and Capteanes of his armie, with whome fechting lawfullie in suffering heir, with him we salbe crownit with immortal glorie in the heauines whar he leives and ringes with his father for euer.

This Letter, with the conchlussions and arguments befor mentioned send hame, and going abrod, did mikle confort the constant, and crab the enemie. Twa of our studeints in Theologie for copeing therof, and sending to breithring, war fean to flie, and com to me to Bervik, Mr James Robertstone, a verie guid brother, now minister of Dondie, and Mr Jhone Caldcleuche, whom I receavit gladlie, and wha efter certean moneths abyding with me at Bervik, we past southe togidder to Londone. Also an Wilyeam Erde, an extraordinar witnes steired vpe be God; wha being a masone of his craft till he was past twentie yeirs and married, lernit first of his wyff to reid Einglis, and taken with delyt of letters he himself studeit the Latin, Greik, but specialie the Hebrew langage, fa that he haid his Byble als hamlie to him in Hebrew as anie vther langage: The quhilk being knawin to the Kirk, and the giftes he haid besyde, bathe of knowlage and vtterence of diuinitie, he was maid to leaue his handie craft and tak him heallie till attend vpon the Collage and exerceis, whar he profited fa that within few yeirs that he was callit and placed

in the Ministerie at the Kirk of St Cuthberts, vnder the Castell wall of Edinburgh, and is now a notable man for vprightnes and grait learning and reiding. This brother for iust feir cam away also, and abaid with me a space in Bervik. The cause of his feir was the apprehending of his fellow laborar, a graue and godlie brother, Mr Nicol Dalglaishe, keiping of him in clos pressone and putting him till ane effaife, of earnest and deliberat purpose to haiff execut him as a trator, onlie for the fight of a certean letter com from Mr Walter Balcanquall to his wyff, bot the faife wald nocht fyll him, wherat the Court was verie crabbit. That worthie brother, and now ancient father in the Kirk, was verie euill handlit, and stude wonderfull constant.

That sam wintar to thir hard newes from our awin countrey be northe, cam vnto ws far harder newes from southe out of Londone, of the departour of Mr James Lawfone ther; wha for giftes and estimation was cheiff amangs the ministerie: For, efter my vncler Mr Andro, with the said Mr James and certean vther of the breithring, haid in the monethe of July visited the Vniuersities of Oxford and Cambridge, and conferrit with the most godlie and lernit ther, retournit againe till Londone, partlie throw his trauell and alteration of the eare, bot chieflie for the causes twitched befor of the behauour of some of his awin flock, wha haid subscrivit a Letter* calling tham wolffes and hyrlings, Mr James, being a melancholian of constitution, falls in a heauie disease quhilk resolued in a melancolius dysenterie, quhilk be na meanes of medecin (whowbeit he haid ther a number of maist lerned and godlie) could be cured; bot efter dyvers monethes seiknes he died, speiking till his vtter houre maist holilie to Gods glorie, and confortablie till all the heirars; bot his deathe, and speitches, quhilk were manie and notable, I leaue to tham wha war present. Bot verelie this was a grait los, and disharting amangs ws, and haid yndone diuers of ws, giff God by his word and spreit of consolation haid nocht vphaldin ws. His wyff (whom for hir rare and maist sweit giftes of knowlage, deuotion, tender and maist zealus loue towards God, his seruants and all that loued the Lord Iesus Chryst, I can nocht of dewtie and conscience bot mak mention of, for a happie memorie to the posteritie,) was in readines to go to him, and cam to Bervik euen about the tyme of tha dolorus newes, wharof she knew na thing till she was by a convoy brought bak again to that maist godlie and comfortable hous to all the seruands of God, Huttonhall. Bot, as euer persone in that esteat, sche kythed the fruicts of trew Christianitie, nocht

* The copie of this Letter is amangs my scoralles.

onlie at that tyme, bot all the dayes of hir lyff to hir death, leiving as a trew weidow and relict of sic a housband, in fasting, prayer, meditation and exerceise of the warks of mercie and loue, instructing the ignorant, sweitlie admonishing the offenders, conforting the afflicted, visiting the seik and diseased in body or mynd, and persenering in prayer with tham vnto the end: sa that hir refreshings and pastyme was to tak peanes in these exerceises. Thus sche leived in Edinbruche sevin or aucht yeir efter our retourn, a remarkable mirroure of godlie weidowheid, and died with als grait mean and missing of the godlie in all degries, namlie the pure, as anie woman that euer I knew. Sche was my speciall acquaintance and confort in Chryst from the deathe of hir housband to hir lyves end.

My wyff was at the sam tyme grait with chyld neir hir birthe, and heiring of Mr James deathe, wha by the comoun and publict respect was to hir in affection a father, brought vpe daylie in his hous and companie with his wyff, sche doolit and bursted sa, I being in Newcastle with the Lords, that they war all in grait fear sche sould haiff parted with her birthe. Amangs whom a godlie suddart, named Francis Goodwin, conforting hir, sayes, "Tak heid what yow do, Miftres Meluin, that yow becom nocht an vnnaturall murderar of that quhilk is in your bellie, quhilk by appeirance is a man chyld; and yow know nocht if God may mak him to supplie a place in his churche againe." Within a monethe thereafter sche was lichtar of a man chyld indeid, whom, be imitation of Josephe, I callit Ephraim, because God haid maid me fructfull in a strange land; praying God of his grace, nocht regarding my sinnes and vnthankfulnes, to mak anie mean instrument in his Kirk. I can nocht expres the cair, kyndnes, and tender affection quhilk God kindlit in the harts of that peiple towards me in behalff of my wyff and chyld: For certean I am, if all hir frinds and myn in Scotland haid bein about hir, it was nocht in thair powar to haiff vsed hir sa cairfullie, lowinglie, tenderlie, and diligatlie; and namlie, I war maist ingrat if I sould forget my guid, godlie, and maist courteous Lady, my Lady Wedrington, wha wated on mair cairfullie then the maidwyff, and receavit him from the wombe in hir awin skirt, and finding him nocht liulie, maid hast to the fyre, and thrusting in her curshar, brunt it, and helde to his naisthrilles, wherby he quicned and kythed signes of lyff. This I sa particularlie sett down, partlie till extoll the cair and providence of God towards me, and partlie to moue the chyld to sett himself to the knowlage and service of that God wha thus brought him from the wombe. He was born the 15 day of Januar, in the yeir 1584.

About the middes of Februar, efter a grait humiliation and fast for all this causses, and confort of the holie communion keipit at Newcastle, the noble men, partlie because they perceaut that thair lying neir the Border indangerit thair frinds, and partlie at the desyre of hir Maiestie, past southe, and efter they haid remanit about a monethe in Northwitche, they cam to Londone; and I returning to Bervik, as my calling requyrit, preparit my wyff and companie, and followed to Londone be water.

My guid Lady Wedringtoun wald neids detein my young sone, and haiff him in plege till my retourning, wha lykwayes, with our vther maift cairfull and lowing frinds in Chryft, maid guid provision for our voyage. Mr Walter Balcanquall cam down from Londone, and sending for his Wyff, went in company with ws. We war in number about twoll persones passingers inbarkit about the beginning of Merche, bot be contrarie windes, with grait fascherie and seiknes, war put in in Tinmouthe, whar we ley sax dayes, and again lainching furthe vpon the fourt day we arryvit at Londone, whar meitting with my Vncle and his companie, we war nocht a lytle confortid.

1585.—A lytle efter the noble men cam to Londone, and I entered againe to my awin charge, mikle helped and incuragit be my Vncle, whom the noble men drew to tham, and maid him thair domestic. Our tentationes then war verie grait, for be Ambassatour efter Ambassatour send to hir Maiestie, first we war callit a grait stope bak from our frinds, quhilk maid tham and ws bathe to tyne hart and almaift dispear; bot syne it was erneshtlie futed that we sould be put out of Eingland, and manie promises maid for that effect. Sa that indeid we luiked for na thing bot to be put from Eingland as Scotland; bot the Lord our God haid heirin a guid wark in drawing ws neirar and neirar vnto him, and making ws knaw that he was to wourk that wark himself for his awin glorie. And therfor, first in the simmer he send a Pest, quhilk past throw the principall Townes, and raget till almaift vtter vastation in the Townes of Edinbruche, St. Andros, St. Jhonstoun, and Dondie, in sic fort that the comeun clamer of the peiple was against the Court. With this sic vtragijs tyrannie was vfit be Arran and his licentius, proude, impudent Lady, that all esteates mislykit and weiried at the sam. Thus God prepared the peiple at hame that simmer; and at the herveft, togidder with the raging pestilence increffing mair and mair, namlie in Edinbruche, the Lord send sic tempest of wather and rean, that all began to cry, the Lords hand wald nocht stey vnto the tyme the minifters of God and noble men war brought hame againe. The quhilk

when our frinds perceavit, they maid ws aduertisment, bot the difficultie was in purchaffing of licence, quhilk our vnfrinds, confederates with Arran, wald nocht suffer to be granted, till God prouydit in lyk maner a motiue for that, to wit, the slauchtar of the Lord Russell, Warden, at a day of Trewes, vpon the Bordour. The quhilk, for all excuses could be maid, crabit sa the Quein that sehe licenced our noble men ioyned with the Hamiltones to return to thair frinds in Scotland. And sa efter a verie ernesst exerceise of humiliation, keipit be our haill companie at Westminster, wharin manie teares war powred out befor the Lord, and the hartes of all weill prepared, about the beginning of October, the Erles of Angus and Mar, with the Maistir of Glames, and thair companies, past from Londone, and with thame my Vncle Mr Andro, Mr Patrik Galloway, and Mr Walter Balcanquall, wha coming to the Bordour, the Lord Hamilton and those that war at Bervik cam to tham; and as they enterit in the countrey, ther reforted vnto tham without deley the haill Bordours est and wast, conducted by thair Lords of Hume, Boduell, and Maxuell, and merching fordwart with diligence cam to St. Ninians Kirk, a myll from Sterling vpon the first day of Nouember, and ther camped to the number of ten thousand horsmen. In this mean tyme, proclamations with all diligence was send athort the countrey, and double this number war conveinit within the town of Stirling, but nocht halff sa resolut and weill hartet to fecht in the quarrell as our mest war. Sa, to be schort, on the morn soone be brak of day they vnbesett the town, and with grait quietnes and vnresistable courage ministred be God, scaled and clam ower the walles. A lytle resistance was maid be Captean James and Coronell Stewart be the space of twa houres, bot seing the courage of the vther they schrank bak, and reteiring, gaiff libertie to all to enter and win the town. Captean James haiffing in his poutche the key of the brig, fled away that gett incontinent; the rest, viz. Montrose, Craford, Glencarn, Aroll, and Colonell Steward reteired to the Castell, whar the King was; but our folks persuing hatlie, cam all to the Castell hill, and clos vnder forehnout of the blokhous planted thair standdars and campe.

The King perceaving that he was nocht able to keipe the castell, and knowing that the peuples affection was towards these noble men and ministers, resolved to Parliament, and send furthe vnto our Lords the Secretar and Justice Clark, requyring of tham, first, That his lyff, honour, and esteat might be preservit: Secondlie, That the liues of Montrose, Craford, and Coronell Steward sould be sparit: Thridlie, That all maters sould be transacted peacablie. And

vpon these conditiones offerit himselff to be governed be thair advys and counsell in tyme coming.

The noble men answered to the Kings messengers, That for the first, the God of Heavin.knew that they haid neuer amie vther intention then to preferue his Maiesties persone, esteat, and dignitie; and to delyver his Maiestie from the handes of sic, wha vnder pretext of his name and authoritie, had sa creuallie opprest the Kirk and Comoun weill, and haid expoued to danger bathe his Maiesties lyff and croun: That haiffing the feir of God befor thair eis, they war com to do his Maiestie all dewtie and service, and to schaw thamelues fathfull and obedient subiects, as they haid done of befor; expouing thamelues to the violence of sic as befor tyme faught with his mother against him with displeyed baner, to depryue him of his esteat and honour, wha nochtwithstanding haid bein of leat, at least thair successours in that cause, admitted to the handling of all his effeares.

As to the second, seing the persones befor named, whase liues war desyrit to be sparit, haid troublit the haille countrey, and bein instruments of sic confusion as the lyk haid nocht bein hard nor sein in Scotland, they could do na les for his Maiesties honour, and affection they bure to thair countrey, then seik the meanes wharby they might be put in the hands of Justice, to be vsed as they haid demerit.

As to the thrice, they thamelues declarit to the King, that they maid humble supplication to his Hienes, that he himselff sould tak ordour and sic all things to pas, and be wrought pacible in an opportune and convenient tyme to the grait contentment of all his guid subiects; and for that effect promised all ayde and assistance: protesting that they approched nocht to his Maiestie in armes, and with sic companies, bot be constraint for saueing of thair lyues and leivings from the tyrannie of sic as fought thair ruine and wtter wrak.

The Kings Messengers being departed, the noble men send in lyk maner vnto the King, requyring of his Maiestie thrie things:

First, that the King sould giff his consent to reform the corruptionnes and abusses that war crouppen within the Kirk and Comoun weill, be the euill government of tham wha haid abbusit his authoritie; and therfor he wald allow as lawfull and guid service thair proceidings in seiking the said reformation, and for that cause that his Maiestie wald subscryve the schort declaration quhilk they haid formed of thair cause; and that for thair graitte assurance, that the straintes and Castells quhilk the troublers of the esteat haid in thair handes sould be delyuered vnto tham, to be keipit be sic as the Esteattes of the

Realme thought meit.—Secondlie, that the said troublers of the Esteat should be giffen in thair keiping, to be presented to Justice; and—Last, that the Kings Gard might be changit, and an vther chosin of fathfull, modest and sobre men, vnder sic a Captean and Commander as the noble men should nam.

All these things war granted. The Lord Hamilton maid Captean of Dumbartan; the Lard of Cowdounknowes of Edinbruche, and Stirling restored to the Erle of Mar; and the Maister of Glames maid Captean of the Garde. In end a parliament was proclaimed to be haldin at Linlithgow the tent of December following for restoring again of noble men, ministers and all.

The King receavit all the noble men in fawour, and granted tham what they wald ask for ther particular. Bot concerning the maters of the Kirk, that twitched his honour sa, that he wald nocht be controlled therin, nor grant to na thing bot efter his pleasour, and sa tuk vpe a heiche humor against all the guid breithring, partlie because he perceavit that the noble men war nocht verie earnest in tha maters, getting their awin turnes done, as indeid, (except the guid Erle of Angus, to whase hart it was a continowall grieff that he could nocht get concurrance), ther was lytle or small cear amangs tham therof, for all the woves and fair promises maid to God and his servants, the quhilk the Lord in mercie mak them to tak till hart in tyme and repent, befor the last come, quhilk can nocht, in his iust iudgment, bot be mair feirfull nor the first; partlie because he estimed the Kirk to be the cheiff cause of his controlment in his proceedings first and last, the discipline wharof he could na wayes lyk, ex metu Herodiano et Jeroboamino.

About the end of Nouember, warning was maid according to the ordour of the Kirk be the last Moderator, athort the Countrey to the breithring, to convein in Generall Assemblie, conform to custome befor the Parliament at Dumfermling, na vther meit town being frie of the Pest. The breithring frequentlie furthe of all partes resorting thither, the portes of the town war clost vpon tham be the Provest for the tyme, the Lard of Pitfirren, alleaging he haid the Kings expres command sa to do. Therfor the breithring, comending that wrang to God the righteus iudge, convenit sa monie as might in the fields, and conforting themselues mutualie in God, apointed to meit in Linlithgow a certean dayes befor the Parliament. Bot God within few yeirs peyit that Lard and Provest his hyre for that piece of service, when for the halding out of his servantes from keiping his assemblie in that town, he maid his awin hous to spew him out. For a day in the morning he was fund fallen out of a window of his awin hous of Pitfirren, thrie or four hous hight, wither be a me-

hancolius dispear casting himself, or be the violence of vnkynd ghefts ludgit within, God knawes, for being taken vpe his speitche was nocht sa sensible as to declar it, bot within few hours efter deit.

The newes of the taking of Stirling was at the Court of Eingland and in Londone within aught and fourtie houres ; for it being done on Tyfday in the morning, on the Furisday thereafter Mr Robert Bowes tauld ws, and on the Fredday it was comoun in the mouthes of all Londone. At the quhilk we graithimlie reioyding in the foueran guidnes and mercie of our God, and resorting togidder to steir ws vpe mutualie to thankfulnes ; sa with all convenient diligence we maid for the iorney* hame ower, in the quhilk as in going, sa in returning we fund the bountifull and gratius hand of our God with ws, sa that we haid occasion diuers tymes to sing vnto the praise of our God that 126 Psalme, with manie ma, but namlie at our coming to Anwik on the second Sabathe of our iorney. Ther we rested, and war called to dinner be S^r Jhone Fostar, Lord Warden, wha, at mides of dinner, began bathe to glorifie God in recompting what he haid wrought already, and to prophesie concerning the stay of foull wather and of the pestilence, whowfome all the ministers of God war brought ham againe, as indeid it was marked and found within a monethe, that we war estonished to heir the mouthe of a wardlie ciuill man sa opened to speak out the wounderfull warkes and prases of God, wrought for ws. We war in companie a nine or ten horses, and fand him the gratius God of the land in retourning, as we fund him of the fies in our passage southwart.

Coming in Scotland, I left my wyff, weirie of sa lang a iorney, to rest at Hutonhall, in companie with the relict of Mr James Lawfone, guid, sweit and godlie Janet Guthrie, and with Mr Robert Durie tuk iorney to Linlithgow to the parliament, swalleing vpe be hope, inquenchable ioy of reformation of all things amis, and grait welcoming with manie guid morrowes. But as at our going out of the countrey, we knew nor saw na thing that might rease ws in anie grait hope of prouision or confort, and yit by the guid prouidence of our God, we fand far beyond expectation, sa be the contrar, at our retourning, loking for all guid and comfortable, we fund na thing les.

For first, ryding from Hadington to Smeton, repofing on our gyde, we went fordwart, whowbeit vnder night far, bot when we war in graittest danger of coll pittes and sinks, the darknes was sa grait, that our gyd knew nocht whar

* My indinidus comes sen syne, and maist sure and fathfull brother and frind, Mr Robert Dury, was with me, wha haid a monethe or twa of befor com from the Retchell to London to ws.

he was, nor whow to gyde, ſa that iff God haid nocht gydet ws, we haid bein lyk Thales, wha compasid the erthe, and died in a draw well at his awin dur. When we haid ſpent a guid part of the night, at laſt ane of our hors raiſhed on his nes vpon a' geuill of a hous, bot wither it was hous, or ſtak, or heuche, we knew nocht, nather ſaw hors or man, na nocht our awin fingar end, till ane lightand down grapes ellanges, and finds a dur, and chapping we gat ſum folks that tauld ws we war in Trenent, fra the quhilk conducing a gyde, with a lantern knit to his hors teall to ſchaw ws the way, with grait faſcherie throw the Coll Hors Gett we cam to Smeton. On the morn we maid haſt, and coming to Leftarik, diſtuned, and about alleavin hours cam ryding in at the Water Gett of the Abbay, vpe throw the Canow Gett, and red in at the Nether bow, throw the grait ſtreit of Edinbruche to the Waſt Port, in all the quhilk way we ſaw nocht thrie perſones, ſa that I miſkend Edinbruche, and almoſt forgot that euer I haid ſein ſic a town. About evein we cam to Lithgow, to a number of heauie and greived breither, and a miſerable vyll preſone, the lyk wharof I was neuer in all my dayes.

The occaſion of the breithrings greiff was, that they war out of hope to gett anie thing vndone at that Parliament, quhilk was done at the Parliament of the 1584; and that becauſe the King haid ſett himſelf diſpytfullie againſt the Kirk, and theſe in ſpeciall wha haid bein with the Lords, namlie my vncle Mr Andro, wha haid bein verie quik and plean with the King diuers dayes. And as for the noble men, they requyred that, firſt, they might be ſattelit in thair rouses, and ſyne wald do aneuche; bot it was tauld them, that that wald bathe weaken and ſcham tham and thair cauſe with God and man. Yit in effect the guid breithring war left and deſerted be tham, and behoued to bear thair reproches that wald do na thing for Chryſt. But by this, a heavier cauſe of greiff was giſſen be a bitter invention that Mr Crag maid againſt ws befor the King and haill Lords of Parliament, ſteired vpe, as he alleadgit, be a ſermont that James Gipſone haid maid, in the pulpit of Edinbruche, againſt the ſubſcryving miniſters, of whom Mr Crag was the cheiff, ſa that ther was the ſeid of a feirfull ſchiſme, giſſ God, be the meanes of patient and wyſe breithring, haid nocht born down the ſaming at the nixt Aſſembly. To-gidder with this, the thrang of the town was ſa grait, that we haid na confort of meat, drink, or ludging, bot ſa euill and miſerable, and therwith ſa extream deir, that we war rather brought from wealthe, eaſe and libertie, and caſt in a wretched foull preſſone, nor from exyll till our natie countrey. Yit the conſcience of our cauſe and ſervice of Chryſt vpheld ws, and maid ws

to keipe togidder, in a deceyit hous, that nather helde out wind nor weit, with confort furneit be the mightie confortar, the space of ten dayes or fyftein, till the Parliament endit; efter the quhilk also I was constreanit to tarie vther ten, partlie to gett our Letters of Restitution exped, and partlie for my hors, whom, for want of stabling, the first night I foundert in bathe the twa former feit, to my grait los.

Efter diuers hatt, rouché, and maist scharpe reasonings, haid betwix the King and my vncle Mr Andro, in end the King desyrit ws to giff in in wrait what we haid to say againt his Actes of Parliament maid in anno 1584. Vpon the quhilk we formed and gaiff in to his Maiestie thir Animaduersiones following :

Animaduersiones of offences conceaued vpon the Actes of Parliament maid in the year 1584, in the monethe of May, presented be the Commissioners of the Kirk to the Kings Maiestie at the Parliament of Linlithgow in December, 1585.

In the First Act it is thought a grait impearing of the libertie of the trew Kirk, in sa far as na thing therby is granted to the sam, bot the libertie of preatching and ministratioun of sacraments, seing the powar of binding and loweing, quhilk is called the powar of the Keyes of the kingdom of heavin, consistes nocht onlie in these poincts, bot also in iudgment, iurisdiction, and remouing of offences out of the Kirk of God, and excommunication to be pronounced againt the disobedient be tham that ar office bearers within the sam : And sa the hail discipline is left out. And this act restrictes the libertie granted be vther Actes of Parliament of befor concerning discipline and correction of maners, quhilk war establisht be a law in the first year of your Maiesties reing. Our warrands of the Word of God for this part of the libertie of the Kirk, we ar to bring furthe when your Maiestie pleases.

As concerning the Second Act, the narration therof apeires to be sklanders againt sum of the ministerie, quhilk we wald wis to be reformed, or wther wayes conceaued, except the treuthe therof war verified. And, as to the substance of the act itself, it attributes vnto your Maiestie a sone-rane powar of iudgment, nocht onlie vpon the persones of all your subiects, but also in all maters, wherin they, or anie of them salbe apprehendit, summoned, or chargit, &c. Quhilk appeirs to be verie strange, the lyk wharof we heir nocht to haiff bein practisid in anie christian comounwelthe, and can nocht stand with the Word of God. For, although the persones of men ar subiect to your Maiestie and ciuill iudges, when they offend againt your lawes, yit in maters mere ecclesiasticall, and concerning conscience, na christian prince can iustlie clame, nor euer clomit, to himself sic powar to iudge, seing the prince in that behalf is bot a member of the Kirk, and Jesus Chryst onlie the Head, wha onlie hes powar to giff lawes in maters of conscience. And sa said the godlie Ambrose, "Imperator bonus intra ecclesiam non supra ecclesiam est." And to confound the Jurisdictiones ciuill and ecclesiasticall is that thing wherin all men of guid iudgment haiff iustlie fund fault with the Pape of Rome, wha clamed to himself the powar of bothe the swordes, quhilk is als grait a fault to a ciuill magistrat till acclam or vsurpe, and specialie to iudge vpon the doctrine, er-

ours, and heresies, he nocht being placed in ecclesiasticall function to interpret the Scriptures. The warrands heirof out of the Word of God we ar lykwayes readie to bring furthe.

Anent the Thrid Act, it appeires to be obscure, bot yit the effect therof to tend to this, That nane desyre alteration of the form or custome of the conveying of the Esteats in Parliament as sum hes sought the sam to be innovat. Sir, we vnderstand that the ancient libertie of the said Thrie Esteates is lousable and ancient ; bot lykwayes it is of treuth that amangs vther corruptionnes that war in tym of papistrie, the ecclesiasticall esteat was corrupted, and apointed to be of sic persones wha haid na lawfull function in the Kirk of God, and specialie aught nocht to haiff place, religion being reformed within this realme ; we mein of Bischopes, Abbots, and sic lyk Popishe Prelacies, in consideration that be Actes of Parliament maid of befor, all authoritie and iurisdiction of the Pape of Rome, and of vthers flowing from him, nocht aggrieable to the Word of God, is abolisshed within this realme. Therfor, we think in our conscience, and haiff oft suted it of your Maiestie, that nane should vot in Parliament in nam of the esteat of the Kirk bot they that haiff thair calling of God, and ar constitut in ecclesiasticall office and function according to his Word, and therfor discreit Commissioners, of the maist lernit bathe in the law of God and of the countrey, being of the function of the ministerie or elders of the Kirk to represent that esteat, at whafe mounthe the law aught to be requyrit, namlie in ecclesiasticall maters ; and it is nocht the grait rents or promotion to grait benefices, nor yit the dignitie of kinred or blood, that caries with it all knowlage or iudgment, bot vther men, wha ar compted of inferiour rank to the iudgment of the warld, may prevell therin. And ther is na inconvenient, that Commissioners may be send fra the Kirk representing the thrid esteat, alswell as from the burrowes, to haiff vott in parliament. Therfor we humblie desyre your Maiestie to declar the said act, and deny nocht vnto ws that libertie that Gods Word and the lawes of the countrey maid of befor, and sequitie and reassone in this behalff craues.

As concerning the Fourt Act, the tytle therof is discharging all iurisdictiones and iudgments nocht approued be Parliament, and all asssemblies and conventionnes without your Maiesties speciall licens and commandiment. And, in the narratiue, it appeires there is a sklanderus report reafed vpon the Kirk and office bearers within the sam, for vsing certean iurisdictiones nocht approued be the lawes of the realm, and alleaging ane Act maid in the dayes of your Hienes grandfyr, that all the lieges aucht to be rewled be the comoun lawes of the realm, and be na vther lawes. And, therfor, the said act discharges all iudgments and iurisdictiones, spirituell or temporall, accustomed to be vsed thir xxv. yeirs bypast, nocht approued be your Hienes and Esteats in Parliament, with thretning of execution vpon all persones that vses or obeyes the sam, as vsurpers and contemners of your Hienes authoritie, and for convocation of your Hienes lieges. Sir, we maist humblie craue your Hienes mynd to be farder declared heirin, for it appeires to ws to be verie strange, and a thing that can nocht stand with the libertie granted be Jesus Chryst to his Kirk, and tham that bear function and office within the sam. And, first, as to the Act of King James the Fourt, your Hienes grandfyr, we say, that the sam act appeires pleantie to mein of the ciuill iurisdiction, quhilk he and his predeceffours and succeffours may clam within this realme be thair Royall powar, and nocht of the ecclesiasticall iurisdiction ; for that law was maid against tham of the Ylles, that vsed the King of Denmarks lawes in ciuill maters ; and, in your grandfys dayes, ther was an vther ecclesiasticall iurisdiction within this realme, efter the maner of Papistrie, vsed be tham that war called Kirkmen, vnto the days of reformation of religion, as hes bein vsed continualie sen that tyme, with quhilk na fault was fund. And it is of treuth that ther is a spirituell iurisdiction granted to the Kirk of God be his Word, (quhilk makes na derogation to the iurisdiction of erthlie princes,) wherof the office bearers within the Kirk in this realm hes bein in peaceable possession and vse

thir xxiiij. yeirs bypast with the mair, wherof followed na trouble, bot grait quietnes to the Kirk and Comounwelthe. And ther hes bein mair trouble in the ecclesiasticall esteat within thir twa yeirs laft bypast, nor euer was sen the relligion was reformed within this countrey. Allwayes we offer ws to proue, be guid warrands of the Word of God, that it is lawfull to the ecclesiasticall esteat to convocat Assemblies, and to hauld the sam, and till apoint an ordour, place, and tyme, for conveying of the sam, to treat vpon sic maters as concernes the Kirks effeares, quhilk na wayes impairs your Maiesties ciuill and royal iurisdiction, bot rather fortifies and decore the sam. Nocht denying, in the mean tyme, bot it is lawfull to your Maiestie and Esteates, when anie extraordinar necessitie fall requyre, to call the members and office bearers within the Kirk in few or graittr number, and cause tham be conveyed to resolue vpon sic things as concernes thair esteat, and necessitie of the tyme. And fordar, concerning the Generall Assemblies of the Kirk, ther is an Act in the first yeir of your Hienes reing, ratefeing the authoritie therof, and decerning appellationes to be deuoluit therto, as to the laft iudgment of maters concerning the Kirk. The sam argument we vse concerning vther assemblies, alsweill particular, and of the Presbyteries, as provinciall, be the partie of reasone and guid grounds of the Word of God, quhilk we offer ws to schaw. Beseikand your Maiestie to reform, or repear and qualaie this act according therto; for, if it fall stand in the form that it is, nocht onlie conventiones for discipline, bot also for heiring of the Word, wilbe thereby dischargit.

As to the Fyft Act, we allow weill with our hartes, that all they that ar planted in the function of the ministrie, if they commit anie offence worthie of deprivation, they be depriuit bathe of thair functiones and reuenues, quhilk they posses for vsing the sam. Bot, to mak exception of persones, that they quhilk haiff vott in Parliament fall nocht be controllit in that behalf, nor the lyk iudgment execut vpon tham, we can nocht vnderstand whow that can agrie with reasone and guid lawes, seing we ar able to verifie the maist part of tham in that esteat to be mair sklanderus, and wordy to be deprived bathe of thair function and benefice than anie vther. And, as to the votting in Parliament, who they aucht to be that shuld haiff place ther, we haiff declarit our iudgment of besor. Therfor, this act appeires to mak exception of persones, quhilk can nocht weill stand be the law of God or man. As to the causes of deprivation, it requyres also a conference, quhilk war ower lang now to put in wrait to your Maiestie. Therfor pleise your Hienes also till advys better heirvpon and qualaie the sam.

Now, for the Saxt Act, the dytter therof apeires to be verie cairfull that ministers fall await vpon thair function and office, and fall vse na vther function, iudgment, or office, that may abstract tham therfra. Giff it be simplie meined, the act is verie guid. Bot, with your Maiesties licens, they ar verie far in the wrang to your Hienes that wald burding yow with all function and iurisdiction bathe in ciuill and ecclesiasticall maters, being bot a persone, and mikle les able to discharge, nor a simple minister of a kirk to discharge his cure. And, fordar, seing the sam acte, and vther actes of this Parliament, attributes iurisdiction to Bischopes over manie kirks, and to be iudges in ecclesiasticall causes also, they ar far mair vnmeet to discharge themselues therof nor a simple minister that hes onlie a flock or kirk, and, peradventure, an colleg with him in the sam. And, fordar, in sa far as the ecclesiasticall esteat is an of the Thrie Esteates in Parliament, and as we ar able to proue the office bearers and ministers in the Kirk aught to represent the said esteat, it can nocht weill stand that all iudicators shuld be taken from tham, seing it is the supremam iudicator in this realme, wherin bathe ciuill and criminall causes ar decydit; and, therfor, to tak away this iudgment from tham that ar of the ecclesiasticall function it is verie hard, and can nocht weill stand

with the libertie granted to the Kirk of ancient tyme. As to the vther ciuill iudgments that may abstract ministers from thair cure, we think they aucht nocht to mell therwithe bot sa far as they ar called lawfullie by the Prince, and ar able to discharge the sam.*

Passing ower the rest of the Actes, as nocht pertaining to the Kirk, till we com to the thretteint, in the quhilk the first yeir fruits of all benefices is decernit to be takin to your Hienes vfe and your Gard, na prouision being maid for the ministers that serues whar the benefice lyes; and the first yeirs fruits war neuer cravit within prelacies befor this Act. And also a grait yeirlie taxation is leyd vpon the benefices, as appeires, bathe grait and small, belydes the thrids. Remedie wald therfor be prouydit be your Maiestie whow the Kirks may be serued sufficientlie, and the ministers nocht disappointed of thair stipends; for the reuenus of the Kirk ar already sa diminished, that altho new impositions be nocht leyd thervpon, it is difficill to keipe anie ordour within the Kirk, quhilk mikle mair falbe impossible if they be farder diminishit. And as to the Munks portiones, it wald be a godlie ordinance to your Maiestie till apoint the sam, or els a guid part therof, for bur-sares in Collages, as sum tyme it was proponit and halfie grantit.

Se, passing to the Twentie Act: The sam giffes commiffion to Patrik, called Archbifchope of St Andros, and vther bifchopes, or sic as your Maiestie fall constitut iudges in ecclesiasticall causses, nocht specifeing of what esteat they fould be, ecclesiasticall or ciuill; and siclyk mention is maid of sum Commiffionars in the saxt act, to quhilk Commiffionars powar is granted to put ordour to all matters and causses ecclesiasticall, visit the kirks and stat of the ministrie, reform collages, receaue presentationes, and they onlie giff collationnes vpon benefices, and that Commiffiones fould be extendit heirvpon, under your Hienes Grait Seall, conform to that quhilk diuerse Commiffiones ar directe, with powar to Bifchopes alleanerlie in thair awin perfonas, without anie assessoris or assistars, and, namlie to the Archbifchope of St Andros, within his baili diocese, or to anie his deputies and commiffionars vnder him; with powar also to depose ministers, quhilk is nocht contained in the act, and lykwayes to place and displace maisters of Collages, attoure the tennour of the act. Sir, to speak our consciences planlie concerning this act, we suppose your Maiestie be of guid mynde that the sam fall continow na langer nor this present Parliament, bot fall allutterlie be dischargit; for sa it is contained in the act itself, in the end therof, in expres termes, wharbe we think your Maiestie and Esteates war of mynd it fould nocht continow when it was first maid.

And, indeid, giff it fould continow, manie and grait inconvenients fould of necessitie follow to the Kirk of Jesus Chryst and esteat therof. For, first, to deuolve that powar in a manes hand, altho he wer neuer sa wyse, lerned, and godlie, to do all things in the Kirk at his awin pleasure and authoritie, be himself allanerlie, or his deputs, takes away that libertie and guid ordour quhilk the Sprit of God, be the mouthe of Paull, willes to be in the Kirk, and wharof we haiff manie vther warrands into Gods Word; for it apertaines to the ecclesiasticall Senat, and nocht to anie a man to do those things. Nather is it a ciuill thing, and to be committed to a ciuill magistrat, or to whome they pleise, to govern the Hous of God, quhilk is his Kirk, and can haiff na exemple of anie vn-corrapt age or persone. Therfor, we suppon your Maiestie will clam no fordar to the sam, nor yit suffer sic men to abuse the Kirk in that sort. And, as to vther iudges to be constitut in ecclesiasticall causses be your Maiestie, nocht specifeing of what esteat they fould be, ciuill or ecclesiastik, that is indeid till vfe the powar of bathe the swords, quhilk all men of guid iudgment hes damnit in the Pape. Sir, we ceas to mak fordar discourse vpon this act, or to declar the qualities of tham

* Notandum, That Mr Robert Pont penned this Animadversion, and wald haiff it thus in, by the iudgment of my vncl Mr Andro, myne, and vthers; wha haid bein vpon the Session, and is of opinion yit that sa is lawfull,

to whom sic commissiounes ar giften, becaufe we suppose your Maieftie will willinglie reforme and abrogat alluterlie that act.

Ament the Acts nocht imprinted.

SIR, We find amangs these Acts not imprinted, the Act annulling the excommunication of Mr Robert Mongumery, wherein your Maieftie takes authoritie with your Esteates in Parliament, to mell with that thing quhilk can haiff na exemple that anie prince euer melled with sen the first planting of the religion of Iesus Chryft. To pronounce excommunication vpon impenitent finners, or to absolue tham therfra, or to decern the faining effectuall, or nocht effectuall, can na mair pertain to prince, or anie ciuill magistrat, nor to preatche the Word of God, and ministrat Sacraments, for they are bathe in lyk maner committed be Chryft, our Maister, to the trew office bearers within his Kirk, when, as he said, Dic ecclesie, &c. Therfor, amangs all vther things, we can nocht mervell a lytle wha sould be sa bauld to put in your Maiesties head till vsurpe that powar, or mell therwith, feing, for the lyk fact, Vzzia, the King of Juda, was sa terrible plagget, and his hail land schaken. God forgiff tham that wald sa ieopard your Hienes without respect of conscience, or the feir of God. We beseik your Maieftie to renok this, and mell na fordar therwith, as a thing nocht pertaining to your office, or anie ciuill magistrat.

Ther is an vther act amangs the nocht imprinted concerning the payment of the ministers stipends, of the quhilk we can speik na thing, becaufe we want the copie of it; beseikand your Maieftie to giff commandiment to the Clark of Registrar that we may haiff, and giff our reasones in against it giff neid beis.

The Supplications.

SIR, We haiff, in the feir of God, at your Maiesties command, as schortnes of tyme wald suffer, giften our animaduersiones vpon the lait actes of Parliament, May 1584, beseikand your Maieftie to bear with our language, if in anie part it be nocht sa perfytted and courtlie as some men wald wis, for we tend onlie vnto the end of these things wherof we war in conference with your Grace, to open tham vpe simplie and planlie; and to speak the treuthe in our conscience, (for it is nocht our dewtie to dissemble with your Grace,) when we haiff perused and read these actes ower and ower againe, sa diligentlie as we can, we can nocht think in our iudgment whow the sam can stand as they ar formed, or whow anie interpretation that can be maid thervpone, vnles it was to contain contradiction, quhilk is an vncomlie thing in making or setting out of lawes; for the law itself sayes, "They that may speak planlie in making of lawes, contracts, or anie sic thing, and speaks obscurlie and ambigiusslie, sic contracts and lawes ar to be expoued against the maker or former thereof, 'quia potuerunt apertius dicere.'" Therfor sawing the honors of your Maieftie and your Esteates, we think it mair comlie to place new, reformed, and plein lawes in ther roum, nor till interpret these quhilk can nocht be weill interpret in anie guid sence. We trust your Maieftie will tak this our simple meining in a good part, and do that quhilk is maist meit according therto. The Lord grant your Maieftie the spirit of trew and vpright iudgment. AMEN.

There is a thing fordar, quhilk in maist humble maner we craue of your Maieftie, that it be prodyit be Act of Parliament, That lykas your Hienes is to restore tham of the Nobilitie to thair honours and leivings, sa your Maieftie will restore the Kirk of God, and Ministerie therof, to thair former possessiounes, alswell in discipline as thair leivings, roumes, and offices, fra the quhilk they war

displaced be occasion of the saides actes, or anie thing following therevpon ; and to thair stipends allweill bygean as to cum, feing a grait part therof remeanes as yit on takin vpe.

Thir Animaduerfiones and Supplication, penned af hand becaufe of want of all commoditie, and presented to his Maieftie be ws, the King tuk pean himselff, be the fpace of four and twentie houres, to tak him to his Cabinet, and, withe his awin hand, wrot and penned his Declaration following, word be word :

The Kings Declaration and interpretation of his Actes of Parliament set furthe.

Nam eius est explicare, cuius est condere.

THE First makes onlie mention of the pretching of the Word and Sacraments, nocht thereby to abrogat anie guid fardar polecie or iurisdiction in the Kirk, bot, allanerlie to remit a part therof to the actes infewing ; and the maist quhilk as yit is vnaggreit vpon or concludit, I entend, God willing, to caufe to be perfyted be a godlie General Affemblie of Bifchopes, Ministers, and vther godlie and lerned Imperatore prefidente. And then fall the act be maid mair ample, according to the conclusion aggreit vpon tham bathe in polecie and iurisdiction.

The Second Act hes twa parts, an narrative and a charge. The narrative hes twa partes ; an, affirming that sum of your vocation haid appetit fra me, as nocht being thair iudge ordinar. I dout nocht yourselues will na wayes deny this, sen sum of yourselues did it, and I dout be yit skarie far from it. The vther part makes mention of the treasonable, seditius, and contumelious speitches vttered be sum of your calling, in pulpit, against me and my progenitors. This part lykwayes can nocht weill be denyit, sen it is mair nor euident that it hes bein the maist part of sum ministers exerceis thir four or fyve yeirs past. Allwayes, whowfoone the hail ministers of Scotland fall mend thair maners in this point, the forsaide act falbe rescindet. As to the second part of the Act, it contenes a charge that nan, being fummoned or accused be me, fall declyne my iudgment, in respect I am declarit and confirmed Judge be the Parliament over all persones within this realme, in all causses that they falbe apprehendit or fummoned for ; and in the lyne end it sayes, that nan fall declyne my iudgment in the premiffes. Now, say I, and declares, (quhilk declaration falbe als authentik as the Act itself,) that I, for my part, fall never, nather my posteritie, aucht euer cite, fumond, or apprehend, anie pastour or preatchour for maters of doctrine in religion, faluation, heresies, or trew interpretation of the Scripture ; bot according to my first Act, quhilk confirms the libertie of pretching the Word, ministrat[i]on of the Sacraments, I awow the sam to be a mater mere ecclesiasticall, and altogidder impertinent to my calling ; therfor neuer fall I, nor neuer aucht they, I mein my posteritie, acclame anie powar or iurisdiction in the forsaids.

The Thrid Act is fa reasonable and necessar, that it neids na declaring nor explication, except onlie this, that my bishopes, quhilk ar ane of the Thrie Esteates, fall haiff powar, als far as Gods Word and exemple of the primitiue Kirk will permit, and nocht according to that man of fine, his abominable abuses and corruptiones. But I can nocht aneuche wounder whar yie fund that rewill or exemple, ather in Gods Word or anie reformed Kirk, that sum ministers, be commiffion of the rest, aught to be an of the Esteates in Parliament. Weill, God purge your sprits from ambition and

whether indecent affectiones for your calling, and gif yow grace to teache, in all humilitie and simplicitie, his Word and veritie.

In the Fourt Act I discharge all iurisdictiones nocht approued in Parliament, and conventionnes without my speciall licence. As to the discharge of iurisdictiones, my meining and declaration is, That they fall ceas whill a fetled polecie and iurisdiction be establisht acording to the misfou and lyne of Gods Word. As to discharge of Assemblies, they ar nocht simplie dischargit, bot onlie ordanit that they sould be baldin with my speciall licence. And furlie, I trust, that in all reformed Kirks, whar the princes and magistrates war found in religion, yie fall find that the assemblies of the Kirk was nocht onlie be thair speciall licence, bot evin be thair calling, and they thamselues Presidents and Moderators of tham. Yie do euill in making yourselues to be ignorant of your awin act, as to think the narrative of this act sklanderus and vntrew.

As to the Fyft Act, it exemes the bischopes onlie for this cause, for that it speakes onlie of deprivation of bischopes be Synodall Assemblies, wheras they sould be depriued be Generall. As to the causes of deprivation, they salbe aggreit vpon be the Kirk, and thereafter my act accordinglie qualesiet.

The hindmaist part of my declaration vpon the Thrid Act expones, and with sufficient reasones proues the Saxt Act to be weill; and besyde the forsaide Saxt Act, I am assurit na thing repugnant, but iustlie aggreing with the Word of God.

As to the Thretteint, my intention was euer that all benefices of cure vnder prelacies sould be excepted, and sa fall they be reserued in the Act. As to the xx Act, it is indeid bot temporall, and sen it is maid till indure onlie whill the Parliament, and farder during my will, it may be allweill callit bak without a parliament as with it. As indeid I mein, efter further conference with sum of the ministrie to tak a solide ordour theranents; but in a thing yie misconstrue it,—Wharas, yie alleage that it giffes authoritie to a persone to reforme the Kirk, quhilk is nocht, but it apointes euerie bischope to reform his awin diocese; and the Bischope of St Andros awin declaration apointes ilk bischope a counfall of his awin diocese, sa as in effect this act ordeanes ilk bischope with his diocese to reforme his awin diocese. And as to the commissionars nocht ecclesiasticall ioyned to tham, they ar ioyned to gif thair advyffes, and nocht to interpone thair authoritie, as yie yourselves hes haid findrie men mere cinill assisting your Assemblies; and as it wilbe maist necessar that sum men lerned and godlie be yit schosin out for fatteling of the polecie.

As to the Act concerning the excommunication of the Bischope of Glasgou, I man first dealeat the occasion schortlie, and thervpon induce the answer and meining. Efter that he haid bein oft cited, summoned, and admonished vnder pean of excommunication to demit his benefice, and he, nochtwithstanding, still possesing the saming, depending vpon me wha gaiff it to him. At last, sum of the ministers, specialie sum of the Presbyterie about Edinbruche was called (as oft befor they haid bein for the sam cause,) before the Counfall, and defyrit to leave af that form of proceeding, whill it war tryed be further conference, wither bischopes war tolerable in the Kirk of God or nocht. This defyre was granted and promisit be the haill ministers present; bot immediatlie thereafter, he was excommunicat at the kirk of Libbertoun, a landwart kirk against promise.* They being callit for againe, and accused of ther promise, they all denyit the knowlage therof; and nocht onlie they, but the haill ministerie of Scotland, except that onlie man Dauidfone that pronounced the sentence, the haill Kirk then disawowing, and that onlie man adwowing the deid. Chryst saying, Dic ec-

* Fides hic penes principem.

clesie, and a onlie man stelling that dint in a quyet holl. The Act of Parliament reduces the sentence for informallie and nulletie of proces, nocht as iudges whidder the excommunication was grundit on guid and iust causses or nocht, but as witnes that it was informallie proceedit against the warrand of Gods Word, exemple of all reformed Kirks, and your awin particular custome in this countrey. And for approbation of the premisses, the forsaidd bischope salbe productit befor the first Generall Assemblie that I sall apoint, and thervpon the crymes that war leyd to his charge, sall ather be peremptorie abfolued or condemned.

Then schortlie till end this my declaration, I mynd nocht to cut away anie libertie granted be God to his Kirk : I acclame nocht to myselff to be iudge of doctrine in religion, saluation, heresies, or trew interpretation of Scripture : I allow na Bischopes according to the traditiones of men, or inuentionnes of the Pape, bot onlie according to Gods Word, nocht to tyrannise ower his breithring, or to do anie thing of himselff, but with the advys of his haill dioceise, or at least with the wyfist number of tham to serue him for a counfall, and to do na thing him alleane, except the teatching of the Word, ministration of the Sacraments, and votting in Parliament and Counfall. Finalie, I say his office is, solum *seruare* ad vitam, haiffing therfor sum prelation and dignitie aboue his breithring, as was in the primitiue Kirk. My intention is nocht to discharge anie iurisdiction in the Kirk that is conform to Gods Word, nor to discharge anie assemblies bot onlie those that salbe haldin by my licence and counfall. My intention is nocht to mell with excommunication ; nather acclame I to myselff or my aires, powar in anie thing that is mere ecclesiasticall and nocht *ad usum*, nor with anie thing that Gods Word bes simplie deuoluit in the hands of his ecclesiasticall Kirk. And to conclud, I confes and acknowlage Chryst Jesus to be head and lawgiffar to the sam ; and whatfumeuer perfonas do attribut to thamselues as head of the Kirk, and nocht as member to suspend or alter anie thing that the Word of God bes onlie remitted to tham, that man, I say, commites manifest ydolatrie, and sinnes against the Father in nocht trusting the words of his Sone ; against the Sone in nocht obeying him, and taking his place ; against the Holy Ghost, the said halie spreit bearing contrarie record to his conscience.

This mikle for my declaration, promised at our last conference, sa far as schortnes of tyme could permit. Wharin whatfoeuer I haiff affirmed, I will offer me to prone be the Word of God, purest ancients and moderns neoterics, and be the examples of the best reformed Kirks. And whatfoeuer is omitted for leak of tyme, I remit first to a convention of godlie and lerned men, and nixt till a Generall Assemblie, that be tha meanes a godlie polecie being fattelit, we may vniformalie arme our selues against the comounemie, whom Sathan els feiling the brathe of God, makes to rage in thir letter dayes. December 7, An. 1585.

JAMES REX.

Efter the receaving and reiding of this Declaration, the Parliament posting till an end, and all men mikle weired in a cauld wintar sa ill eased, and finding na assistance nor comfort, bot contrar bathe in nobilitie and breithring, we behoued till content, and tak that might be gottin for the present. And sa, efter exhibition of this Supplication following, the meiting dissolued.

The Commissioner of the Kirks Supplication, giffen in efter the rescatt of the former Declaration.

SIR, Let it please your Hienes, we haiff sein and considderit your Maiesties Declaration and in-

terpretation vpon the mentioned Actes of Parliament. We praise God, as it becometh vs, for your Maiesties iudgment and knowlage. Nochtwithstanding, we wald maist humble crane that in this weghtie cause concerning the establisment of a perfyt polecie and stat of government in the Kirk, to stand to all ages and posterities to cum, that the mater might be mair deiplic and digestlie confidderit, be conference of the maist lerned and godlie of your Hienes realme, and giff neid be, with consultation of the best reformed Kirks in vther countries: That thereafter your Maiestie, with advys of your Esteats, may establishe a perfyt and fettelit law in Parliament. And, in the mean tyme, or at lest to the nixt Parliament, your Hienes will grant vs libertie and freidome to hauld our ordinarie assemblies, and vse sic discipline as we war in vse of befor thir leat Actes, for government of the ecclesiasticall efferes, concerning the quhilk we salbe at all tymes readie to giff an accompt to God, your Maiestie, and guid Counsell, if we do anie thing besyds our dewtie, or to perturbe the Comoun Wealthe, sa far as lyes in vs. And in this mean tyme, that your Maiestie will grant to restore all Ministers, Maisters of Scholles and Collages to thair roumes and possessiones: And speciallie that our breithring, Mr Jhone Howisone and Wilyeam Watstone be delyverit out of warde, and that we be nocht troublit in the mean tyme; to suspend and stay all execution of the lait maid Actes of Parliament, mentioned sa oft against vs: And that the bischopes vse na thing bot that quhilk they war in vse of befor the making of the forsaid Actes, and perturbe nocht the Kirk nor Assemblies.

1586.—Thatt wintar my vncler spent in Glasgou, being earnestlie intreated to visit that Collage, quhilk was his eldest bern; and I was occupied, first, in transporting of my wyff from the Southe to the Northe, whar hir father was in Montrose. Thereafter, leaving her ther, I was occupied in Edinbruche and vther places about the Collage efferes; in getting the leiving and ordour therof restorit and restablisht, quhilk the Bischope haid altered and turned from Theologie to Philosophie, ab equis ad asinos; and be contentius pley betwix Mr Jhone Robertstone, an of the Maisters wha remeaned behind vs, and Mr David Achmoutie, claming again, efter my departing, the tytyle and intromission of Oeconomus therof, was pitifullie rent and confoundit.

Fra the Parliament the Pest abated, and began to be stranglie and remarkable withdrawin be the mercifull hand of God, sa that Edinbruche was frequented again that wintar; and at the entrie of the spring, all the Townes almost desolat befor, repeipled, and St Andros amangs the rest; to the quhilk Mr Andro and I retourned and enterit in the Collage about the middes of the monethe of Merche. At our entrie we war put in mynd of the Provinciell Assemblie, accustomed to be keipit in the beginning of Apryll, intermitted during the haill twa yeirs of our absence; and vnderstanding that I haid bein Moderator at the last Synod quhilk was keipit, it ley on me to mak the doctrine at the beginning of the Assemblie following. The text and purpose wharof, be my vnclers advys, I chusit out of the xii. to the Rom. 3, 4, 5, 6, 7,

8. The Assemblie being conveyned in the place accustomed verie frequentlie, and the bischope placing himselff hard beyde me that teatched, with a grait pontificalitie and big countenance, as he braggit he was in his awin citie, and haid the King his maisters fawour, he neidit to fear no man. Efter incalling of the nam of God, entring on the doctrine, efter the deduction and opening vpe of the text, I intreated first the groundes and poincts of the trew discipline confirming the sam be cleir warrands of Scripture; therefter refuted the contrarie corruptiones, namlie of the humane and deivillishe bischoprik: Thridlie, was discourfit the maner of planting and settling with maist profitable, comlie, and comfortable possession of the right and trew discipline within the Kirk of Scotland, vntill these twa or thrie yeirs last bypast: Fourtlie, it was deducit and declarit throwout the haille ages of the Kirk, sen the planting therof be the Apostles, whow that the presuming and swalling of the cheiff corrupt members, be auarice and ambition, haid vitiat and wrakit the esteat of the Kirk from tym to tyme, bringing in sectes, schismes, heresies, and all kynd of corruption bathe in doctrine and maners: And last, coming in particular to our awin Kirk of Scotland, I turned to the Bischope sitting at my elbow, and directing my speitch to him personalie, I recompted to him schortlie his lyff, actiones and proceidings against the Kirk, taking the Assemblie ther to witnes, and his awin conscience befor God, giff he was nocht an euident pruiif and exemple of that doctrine, whom being a minister of the Kirk, the dragon haid sa stangit withe the poisons and venom of auarice and ambition, that swalling exorbitantlie out of missour, thretned the wrak and destruction of the haille bodie, in ceas he war nocht tymoullie and with courage cut of. This particularlie confirmed and cleired, exhortation was direct to the Assemblie convenit ther to play the chirurgian for preserving of the body, namlie seing all meanes of amendiment haid bein lang syne vsed vpon that maist corrupt member and monstuous: And this was done with sic powar of the spreit and force of vtterance as it pleased God to furneis for the wark he haid in hand.

When I haid endit, the bischope begoud with certean friuolus and forgit questiones and chalenges against me, adding thervnto thretnings that I sould be maid till answer befor his Maiestie for my doctrine offensiue against the King and Actes of his Hienes Parliament, bot sa das hit and strucken with terror and trembling that he could skarle fitt, to let be stand on his feit. Bot the Assemblie, keiping thair ordour, chufit a Moderator, and therefter censurit my doctrine, and all in a voice glorified God, and approved the sam, praying God to

giff tham grace to byde be that treuthe quhilk haid bein cleirlye and might-
lie delyverit to tham out of Gods Words, and to endewour to discharge that
dewtie wharto they war sa movinglye exhorted. Therefter enterit in proces
with the bischope, wha annes getting out of the Assemblie, wald na wayes giff
his presence therto againe, alleaging prouddie that it apertained to him to
iudge it, and nocht to it to iudge him. Bot the treuthe was, he was dafhit
in conscience, and terrified with the number of gentilmen conveyned, that,
nochtwithstanding his awin citie and his maisters fawour, he seimed to feir
euerie man he saw. To be schort, the Assemblie proceeding with all grauitie,
leasor, and ordour, in end, for manie notorius crymes, troubling of the Kirk,
and present malignant contumacie, pronuncit that sentence of excommunica-
tion against him, the weght wharof he felt the sarer therefter, that vphaldin
a whyll be the authoritie of man, he prouddie repyned against the sam.

A day or twa efter he penned an excommunication, and in a bischoplie ma-
ner fend out a boy with ane or twa of his Jakmen, and red the sam in the
Kirk, wherby be his archiepiscopall authoritie he excommunicat Mr Andro
Meluill, me, and a certean ma of the brethring; quhilk was as mikle thought
of, euen amangs the peiple, as giff he haid fylled the Kirk.

Then with diligence he directs away to the King a heauey complent, with
a large and schrewddie penned Appellation, the quhilk I answered at lainthe,
as was thought maist neidfull for the tyme; and to the quhilk, because it con-
teines a full declaration of the haill cause and proceeding therin, with the rea-
sones and warrandes therof, I remit the reidar.

The Sabathe following the Bischope wald neids tak courage, and nochtwith-
standing his suspending from pretching of auld be the Generall Assemblie, and
now excommunication be the Synodall, yit he wald to the pulpit and preatche.
But being com to the kirk, and the bell rounge, and he readie to go to pulpit,
an comes and telles him, (vpon what mynd I knaw nocht,) that a number of
gentilmen, with certean citiciners, war conveyned within the New Collage of
purpose to tak him out of the pulpit and hang him. Wharat, calling for his
Jakmen and frinds to byde about him, he reased a grait tumult in the kirk,
and for feir could nocht byd in the kirk, but tuk him to the stiple, out of the
quhilk, be the bailyies, accompanied with all his fauorars and freinds, skarsslie
could he be drawin to be convoyed saifflye to his awin castell; but being halff
against his will ruggit out, and halff borne and careit away, sic as was neirest
him all the way war lyk to burst for stink. And it was reported for veritie
to me be manie honest men that saw it with ther eis, that a heare brak out

amangs the multitude in the middes of the comoun Hie Gett and freit, and ran before tham toward the castell, and down throw the Northe Gett. This the vulgar callit the bischopes witche. Vpon this he reafed and gaiff out, yea wrot to the King maift fals and malitius sklanders on my vncle and me, alleaging that I haid posted a day or twa befor athort the countrey to cause the gentilmen conveyn against him; and that Maister Andro haid tham convenit in the Collage of purpose to tak his lyff. When the treuthe was, that immediatlie efter the ending of the Assemblie, a heavie feat of the Tertian overtuk me, that causit me keipe my hous twa dayes befor that Sabathe, and that sam morning it seased sa on me that I swined and lay dead till by the grait and pitifull cryes of my wyff, the nibours cam in for hir helpe and confort; quhilk convicted him of a malitius lie. And as to Maister Andro, the treuthe was, that the Lord of Lundy haifand a speciall earand with his brother in law, Pitmillie, cam to St Andros with certean frinds, and about the last bell, ged in to the Collage to confer with Mr Andro, and haiff exerceise of the Word ther, because he wald nocht heir an excommunicat man pretche; the quhilk the guid peiple of the town perceaving, left the kirk and drew tham to the Collage, quhilk was all that was in that mater, vpon the part of Mr Andro, wha, albeit he hated his wickednes, yit loued the faull and bodie of him better nor himself, the quhilk he wald never haid destroyed, bot if it war possible be all guid meanes win to God.

The King at this mater was graitlie incensed, and knowing that a Generall Assemblie was to be in Edinbruche in the monethe of May following, trauelit maift diligentlie and earnestlie with courteours, officiars, nobilitie, and ministrie, to haiff that sentence anulled, and his bischope restored and relaxed. And with fellon grait biffines, and mikle ado maid at the Assemblie, at last skarslie be a few number of ma vottes, threw out this conclusion, That the Bischope sould be haldin and reput in the sam cais and condition that he was in befor the haulding of the Synod of St Andros, without preiudice, discerning or iudging anie thing of the proceidings, proces, or sentence of the said Synod. Wherin, to the grait greiff of the godlie and zelus vpright hartes, was first espyed what the feir and flatterie of Court could work in a Kirk amangs a multitud of weak and inconsiderat breithring.

Na intimationes from pulpit was maid of this sentence, but with all speid a proclamation with sound of trumpet was maid thervpon. And thereafter Mr Andro and I called befor the King, and efter admitting to his gratius presence in his Cabbinet, and kissing of his Hienes hand, yit Mr Andro was commandit

to ward in the place whar he was born, during the Kings will ; and I, because I was seik of the Tertian fever, send hame to the Collage. And the Bifchope ordeanit, by his preatching in the pulpit, to teatche publick leffones in Latin within the Auld Collage scholl, and the haill Vniuerfitie commandit to frequent the faming. Sathan mightelie ftryving therby to hauld vpe the banner againft the kingdome of Jefus Chryft.

Thus with patience parting from Edinbruche, Mr Andro to his ward, and I withe his directiones entering againe to that lang interrupted and almoft ruyned wark of the Collage,—the bifchope to his teatching and preatching in pulpit and fchooles, he triumphing, and we almaift dejected,—thus remeaned all that fimmer. Yit in the mean tyme vnder grait weaknes, befor the warld, God was working ftrongelie ; wha furnefing fum helthe and courage to me on the ane part, and graitter defyre of knowlage and hallines in the hartes of the haill heirars of the Vniuerfitie, maid our auditorie and fchoolles to be frequented againe. I began till allure the auditor [with] a maift pleafand and fruitfull purpose, to wit, the Hiftorie of the Byble, with the twa lightes for cleiring therof, Geographie and Chronologie, and intermelling therwithe in thair ages as they fell out, the cheiff poincts of the Greik and Latine Storie. Bot namlie myndfull of the wark of Chryft, everie vther day I teached the Epiftle to Timothè, intreatting, as I could, of the difcipline, and namlie infifting on the contrauerted questionnes, bringing in all the Bifchopes reafones, and refuting tham, and eftabliffing the treuthe to my vttermaift. Thefe difputes, at the defyre of our ftudents, for thair memorie in the efter noone houres, I dytted to tham.

Bot fkanthie haid I bein a monethe thus wayes exerceifed to my grait confort, and haldin in of fum fpunk of lyff in the Collage and caufe of Chryft, when the Deuill deuyses a diftraction. The Collage haid a Takifman of a kirk of thars, named Jhone Yrewing, wha finding his Takes draw to an end, and knowing that he could nocht gett tham renewed bot be moyen of Court, drefles him to attend theron ; namlie perceaving the King to be giffen to halkin and hounting, wherin he was expert, he employes his fervice officiouf- lie, fa that he becomes a man of credit, and feing Mr Androes ceas to ftand fa, makes his futt that he fould nocht be receivit till his Tak was renewit ; and yit that he might haiff the turn done fearlie, caufles the King to wrait for me to come to him with diligence, and when I haid come twyfe or thryfe na thing was meined to me of that mater be the King, bot onlie be his Maifter Haker. This wayes being diftracted, the Vniuerfitie wanting the profit of Mr Andro,

and the small thing I could do, also sendes an earnest supplication directed with the Dean of Facultie and a Maister of euerie Collage to his Maiestie, schawing the grait los of Mr Androes tranelles and lerning amangs tham ; as also whow I was distracted fra my charge, humblie beseikand his Hienes to releiue Mr Andro from ward, and to restore him to his teatching and office in the Collage, quhilk was sa profitable for the Kirk and Comounweill, and honourable for his Maiesties estat and realme. The King, moued with this commiffion and supplication of the Vniuersitie, promises to tak ordour with that mater and satisfie the Vniuersitie, prouyding the bischope might be in quyetnes and reuerendlie hard and vfit, wherof Mr Andro making him sure, he sould be frie. Whervpon I was directed to Mr Andro, and retourned answer, that as he haid euer behauit himself befor, sa he sould do, troubling na man, bot attending on the discharge of his calling. Nochtwithstanding the moyen of the Maister Haker preuealed, and maid all our exerceises to weak except now and then for a monethe, and cost me neir a couple of hounder mylles ryding ; till at last, about the beginning of August, I was directed ower to convoy my vnkle to his Maiestie, wha, coming to Falkland to his Hienes, was, be the convoy of the Maister of Gray, brought to his Maiestie, and efter lang and fear conference, was receavit in fawour, and send hame to the Collage, bot sa that vpon the Kings fathfull promise to better the Collage twyse sa mikle, the Maister Hakers Tak was subscryvit.

Therefter, in the monethe of September, accompanied with my fathfull frind and companion, Mr Robert Dury, I tuk iorney to Bervik to bring hame my sone Ephraim, on whome befor I haid skarlle lafor to think ; and thanking that godlie guid courteus lady, and all our frinds ther, we retourned the neirest way be the Ferrie of Northe Bervik, passing the quhilk I was in the graitest perplexitie of ane that euer I was in my tyme befor, and haid the maist suddan and comfortable releiff of my guid and gratius God and father, to whase honour, as in all, I man record it. We schippit in weill vnaduy-fedlie, because the day was verie feare, in a mikle coll bott, wherin ther was bot a suld man and twa young boyes, we haiffing twa hors, a boy, the nurise, an Einglis woman, a souldiers wyff of Bervik, wha haid a desyre to com with the bern in Scotland, and whom I could nocht refuse, bathe because of hir kyndlie offer, and the bern was sa browdin vpon hir, that without danger he could nocht be speaned from hir. We hoised seall with a lytle pirhe of est wind, and lainshed furthe till almaist the thrid of the passage was past, and then it fell down dead calme. For rowing nather was ther eares meit nor

handes, the boott was sa heavie, the man auld, and the boyes young. In this mean tyme, the honest woman becomes sa feik with sic extremitie and preas of vomiting first, thereafter with fwinings, that it was pitifull to behauld. Withe hir working, the barn wackens, and becomes extream feik, being nan bot myselff to curie tham, for Mr Robert was rowing. This dreing for the space of thrie houres, in end I becam dead feik myselff, sa that then it becam a maist pitifull and lamentable spectacle, to sie a woman, a stranger, an honest mans wyff com fra ham to pleasour me, to be with extream pres apeirand euerie minut to giff vpe the ghoft; an infant of thrie halff yeirs auld spreauling in the awin excrements, and the father, partlie for feir and cair of mynd, and partlie for fear seiknes, lifting vpe pitifull handes and eis to the heavines, voide of all erdlie confort or helpe of man. Now, that quhilk maid our esteat almaist disperat was, if the calme remeanit, the woman could nocht haiff indurit, bot, but dout, haid died, the extremitie of hir pean and fwining was fik, and being sa far fra land in a halff of the night with that quhilk rested of the day, nocht past thrie houres, we could nocht haiff rowed to land, if anie drow haid risen, nather was ther handes to takle the sealles, nor was the grate haill and freshe to byd the wound. And therwith, be hir tumbling and yeawing, the mast schouk sa loufe, that Mr Robert, the auld man being damnist and machles, haid mikle ado to fasten the sam; sa that na releiff being bot in the sweit mercie and helpe of our God, my hart maist vrgentlie importuned him, and hoping patientlie, (for euerie houre was mair nor the haill tyme of our banishment,) at last the Lord luiked mercifullie on, and send, about the sune going to, a thik ear from the Southeast, sa that, getting on the seall ther was vpon hir, within an houre and a halff, quhilk was strange to our confideration, na wound blawing, we arryved within the Alie, and efter a maist weirisome and fear day, gat a comfortable nights ludging with a godlie lady in Carmury.

I twitched befor the sermon that James Gipsone, minister of Pencatland, maid in the pulpit of Edinbruche, at the incoming of the Lords and taking of Sterling. Therin, as he was thought to be scharpe against the subscriyving brethring, so was he iudgit vehement and over peremptorie against the King, whom he threatned with the iudgments of Jeroboam, in these words, or verey neir: "That if he persisted in perverting the established Discipline of the Kirk, and persecuting of Gods faithfull servants, his posteritie should be cutt aff, and he should be the last of his race." The King caussed feik him lang; and at last, by sum of his Gward apprehendit him and put him in prisone. And

at the Generall Assemblie, houldin at Edinbruche in the moneth of October, travelit sa that by maniest vottes he was condemnit as rasche in application, and over particular and fair against the King; and sa removit from his minifterie whar he servit. Yit could he by na meanes be moved to call bæk or deny his doctrine, vnles he should lie against that warrand both of the Word and Spirit wharby he haid spoken, &c.

That wintar it pleased God to repear againe the temple of his awin Jerusalem, opening the mouthe of his servant Mr Andro again with sic grace and powar, that all began in earnest to be Theologes; the treuthe bathe concerning doctrine and discipline to be narowlier luiked vnto, and the Bischopes fear schawes, and scheddowes, to vanishe and wear away. Then also God opened the mouthe of Mr Robert Bruce at a speciall remarkable tyme within the Collage. For all was iustlie casten in dout wither they sould heir the Bischopes preching, being bathe suspendit and excommunicat; yit manie yeildit for feir and fawour of the mans smothe and pleasand vtterance, bot the best, bathe of the Town and Vniuersitie could nocht of conscience heir him, and therfor resortet verie frequentlie to the Collage euerie Sabothe, and fand of Mr Andro and Mr Robert Bruce exceiding grait edification and confort. As for me, I was then apointed be the Presbyterie to teatche at Anstruther euerie Sabothe, and was in calling to that minifterie, wherin I enterit the fimmer following, about the sam age that the preistes and Chryst himself enterit and began thair minifterie. Anent the occasion, maner and effects wharof, reid in beginning of this book, inregistrat ther at lynthe, and of purpose. The quhilk narration, in this discourse of my lyff, and maist mercifull and gratius working of God with me, an vnworthie wratche, comes in in this place ordourlie.

Bot the memorie of my grait facherie and vexation wherin I was occupied in the fimmer of the 1586-yeir, haid almost maid me forget a comfortable benefit of God bestowit on me in the middes therof; to wit, of a pleasand second sone, in this respect contrare to the vther, that the first was gottin in Scotland, and born in England; the second, gottin at London, was born in St Andros the nynt day of July. Be occasion I haid the Erle of Mar to my gosslope, whom I rememberit of his dewtie; bot in loue and remembrance of him whom it was nocht thair part to let ly in ward from his calling, I called the bern Andro.

1587.—At the Generall Assemblie in the spring tyme of the yeir 1587, Mr Andro moued the Kirk of Edinbruche to defyre the Assemblie to cause Mr

Robert Bruce pretche, and efter to fitt him att the said Assemblée to be thair pastor in the place of Mr James Lawfone, and the said Assemblée to grant and appoint him therto. Bot whowbeit that he and I bathe delt erneslie with Mr Robert, he wald nocht assent therto, but contented to teatche ther, and tak a sey what God wald work with him ; the quhilk he did with the notable fruit that followed.

That yeir, in the monethe of May, Guiliaum Salust S. du Bartas cam in Scotland to fie the King, of whome he was receavit according to his worthines, interteined honourable, and liberalie propyned and dimissed in the heruest, to his Maiesties grait praise sa lange as the French tounge is vsed and vnderstuid in the world.

About the end of Junie, his Maiestie cam to St Andros, and brought with him the said Du Bartas, and coming first without anie warning to the New Collage, he calles for Mr Andro, saying he was com with that gentleman to haiff a Lessone. Mr Andro answeres, " That he haid teatched his ordinar that day in the fornoone." " That is all ane," sayes the King, " I mon haiff a Lessone, and be heir within an houre for that effect." And indeid within les nor an houre, his Maiestie was in the scholl, and the hail Vniuersitie conuenit with him, befor whom Mr Andro ex tempore intreated maist cleirly and mightelie of the right government of Chryst, and in effect refuted the hail Actes of Parliament maid against the discipline therof, to the grait instruction and confort of his auditor, except the King alleane, wha was verie angrie all that night.

Vpon the morn the Bischope haid bathe a prepared Lessone and feast maid for the King. His Lessone was a tichted vpe abregment of all he haid tetched the yeir bypast, namlie anent the corrupt groundes quhilk he haid put in the Kings head contrarie to the trew discipline. To the quhilk lessone Mr Andro went contrar to his custome, and withe his awin pen market all his fals grounds and reasones ; and without farder caussit ring his bell at twa efternoone the sam day, wharof the King heiring, he send to Mr Andro, desyring him to be moderat, and haiff regard to his presence, vtherwayes he wald discharge him. He answered couragioullie, that his Maiesties ear and tender breift was piti-fullie and dangeruillie filled with errours and vntreuthes be that wicked man, the quhilk he could nocht suffer to pas, and bruike a lyff, vtherwayes, except the stopping of the breathe of Gods mouthe, and preiudging of his treuthe, he sould behaiff himself maist moderatlie and reuerentlie to his Maiestie in all respects. The King send againe to him and me, desyring it sould be sa, and

schawin that he wald haiff his four hours in the Collage, and drink with Mr Andro. Sa coming to that Lessone with the Bischope, wha requyfted the King for leius to mak answer instantlie in cais anie thing war spoken against his doctrine. Bot ther Mr Andro, making him as thouche he haid na thing to do but with the Papist, brings out thair works, and reids out of tham all the Bischopes grounds and reafones. The quhilk, when he haid at lainthe and maift cleirly schawin to be plean papistrie, then he settes against the sam with all his mean, and with immutable force of reafone, from cleir grounds of Scripture with a mightie parrhesie and fluide of eloquence, he dinges tham sa down, that the bischope was dasht and strucken als dum as the stok he satt vpon. Efter the Lessone, the King, in his mother toung, maid sum distingoies, and discursit a whyll theron, and gaiff certean iniunctiones to the Vniuersitie for reuerencing and obeying of his Bischope; wha fra that day furthe, began to tyre of his teatching, and fall mair and mair in disgrace and confusion. The King, with Monsieur du Bartas, cam to the Collage Hall, wher I causit prepear, and haiff in readines a banquet of wat and dry confectiones, with all sortes of wyne, wharat his Maiestie camped verie merrelie a guid whyll, and thereafter went to his hors. Bot Mon. du Bartas taried behind and conferrit with my Vncle and me a wholl houre, and syne followed efter the King; wha inquiring of him that night, as ane tauld me, "What was his iudgment of the twa he haid herd in St Andros?" He answeret the King, "That they war bathe lerned men, bot the bischopes war cunned, and prepared maters, and Mr Andro haid a grait reddie store of all kynd of lerning within him; and by that, Mr Andro his spreit and courage was far aboue the other." The quhilk iudgment the King approued.

That Witsonday I remouit my wyff and famelie from St Andros to Anstruther, quhilk was the twolt tyme I haid flitted sen my mariage in the space of four yeir; wherby I was rememberit this lyff to be but a sojourning in a wilderness, and was sett to confidder mair neirly the historie of the peiple of God in thair iorney from Egypt to the Promist land, &c.

At my first coming to Anstruther ther fell out a heaueie accident, quhilk vexit my mynd mikle at the first, bot drew me mikle neirar my God, and teatched me what it was to haiff a cear of a flok. Ane of our Creares retourning from Eingland was vnbesett be an Einglis pirat, pilled, and a verie guid honest man of Anstruther sleaen therin. The quhilk lown coming pertlie to the verie roade of Pittenweim, spuulzied a schipe lying therin, and misufit the men therof. This wrang could nocht be suffered be our men, lest they sould

be maid a comoun prey to sic limmers. Therfor, purchaffing a Commiffioun, they riget to a propre flie boot, and euerie man incuraging vther, maid almaiſt the haill honeſt and beſt men in all the Town to go in hir to the flie. This was a grait vexation and greiff to my hart, to flie at my firſt entres the beſt part of my flok ventured vpon a pak of pirates, wharof the ſmaleſt member of the meineſt was mair in valour then a ſchipfull of tham. And yit I durſt nocht ſtay ſum les nor I ſteyed all, and all I durſt nocht, bathe for the dangerus preparatiue, and the frinds of the honeſt man wha was ſlean, and of tham that war abbuſit, wha war manie, in ſic fort as the mater concerned the haill. Bot my God knawes what a fear hart they left behind when they parted out of my fight, or rather what a hart they caried with them, leiving a bouk behind. I nather eat, drank, nor ſleiped, bot be constraint of nature, my thought and cair always being vpon tham, and commending tham to God, till aught or ten dayes war endit, and they in fight retourning, with all guid takens of ioy,—flagges, ſtreamers, and enſenlgie displayit,—whom with grait ioy we receavit, and went togidder to the Kirk, and praifed God. The Captean for the tyme, a godlie, wyſe, and ſtout man, recompted to me trewlie ther haill proceiding. That they meiting with thair Admirall, a grait ſchipe of St Andros, weill riget out be the burrowes, being ſyne of ſeale, went befor hir all the way, and maid euerie ſchipe they fargatherit with, of whatſumener nation, to ſtrik and do homage to the King of Scotland, ſchawing tham for what cauſe they war riget furthe, and inquiring of knawes and pirats. At laſt they meit with a proude ſtiff Eingliſman, wha refuses to do reuerence; therfor the Captean, thinking it was a lown, commands to giſſ tham his noſe piece, the quhilk delaihit lightes on the tye of the Eingliſmans mean ſeale and down it comes; then he yeilds, being but a merchant. Bot ther was the mercifull providence of God, in ſteying a grait piece of the Eingliſman lying out hir ſtarn in readines to be ſchot, quhilk if it haid lichted amang our folks, being manie in litle roun without fence, wald haiff crewalie demeaned tham all; but God directing the firſt ſchot preſerued tham. From them they aproched to the ſchore at Suffolk, and findes be Providence the lown, wha haid newlings takin a Crear of our awin town, and was ſpuleing hir. Whowſone they ſpy ane coming war lyk, the lownes leaues thair pryce and rines thair ſchipe on land. Our flie boot efter, and almaiſt was on land with tham; yit ſteying hard be, they delaiſhe thair ordinance at the lownes, and a number going a land perſewes and takes a halffe a diſſone of tham, and putes tham aboard in ther boot. The gentle men of the cuntry and Townes befyde,

heiring the noyes of schoting gathers with hast, supposing the Spainyard haid landit, and apprehending a number of the lownes in our mens handes, desyrit to know the mater. The quhilk, when the Justices of Peace vnderstude, and saw the King of Scotlands armes, with twa galland schippes in war lyk maner, yeildit and gaiff reuerence therto, suffering our folks to tak with tham thair prisoners and the pirats schipe, quhilk they brought hame with tham, with half a dissone of the lownes; wharof twa war hangit on our Pier end, the rest in St Andros; with na hurt at all to anie of our folks, wha euer sen syne hes bein frie of Einglis pirates. All praise to God for euer. Amen.

This yeir, ryding vpe to Carnbie, in companie with the Lard of Balfour and his brother, to desing the Manse and gleib of the Kirk to Mr Andro Hounter, minister, vpon an kitle hat ridden hors,—approtching to a strype weill how of sevin or aught foot brod, I put at the hors to cause him lope it; and because he was euill mouthed and hat ridden, I held his head streat, wharat he repyning in the middes of his lope, cust down his head, sa that all the seddle gear braking, he cust me ower on the vther bank with the seddle betwix my leagges, and his head going down, he lopes the superfault, and his buttocks lightes hard besyd me, with all his four feit to the Lift. The lyk wharof was neuer hard in the iudgment of the behauldars, and all that hathe considderit it sen syne, without anie hurt to the man or beist, except the sadle grathe braking.

That yeir, about the end of July and beginning of August, was haldin the first Parliament be the King efter his perfyt age of twentie and a yeirs. Wherin, except the ratefication of the Actes maid of befor for establisshing of the trew relligion and aboleshing of Papistrie, na guid was done for the Kirk, bot be the contrar sche was spuiyiet be a plane law of the ane half of her patrimonie; to wit, of the temporall landes of all her benefices be that Act of Annexation: Hir ei in the mean tyme blearit with twa fear promises, ane of abolishing of all bischopries and prelacies; and yit the bischope of St Andros was a special doar therin (and was the last publict act that euer he was at): Ane vther, that the haill teinds sould be peaceablie put in the Kirks possession. Bot of Gods iust iudgment that annexation of the Temporalitie hes done the King alsmikle guid as sic promises of the Kirks Spiritualitie.

The sam yeir, in the heruest, brak vpe a grait Pest in Leithe, and continowit all that wintar, quhilk strak a grait terrour in Edinbruche and all the coast syds. Be the occasion wharof we began the exerceis of daylie doctrine and prayers in our Kirk, quhilk continowes to this day with grait profit and comfort, bathe of the teitchars and heirares.

This wintar I past ower to Dakethe, and obtained the gift of the stipend of Anstruther Waster, whar God, be sum helpe of me, an vnworthie instrument, called Mr James Nicolfone from the Court to the Ministerie. And in retourning, of mere Prouidence, was the occasion of the mariage of Patrik Forbes of Cors with Lucres Spence, fistar to the Lard of Wilmotston, married in Anstruther in the simmer following.

1588.—That wintar the King was occupied in commenting of the Apocallypse, and in setting out of sermontes thervpon against the Papiests and Spainyards. And yit, by a piece of grait owerfight, the Papiests practeisid neuer mair bissellie in this land, and maid graitter preparation for receaving of the Spainyards nor that yeir. For a lang tyme the newes of a Spanishe nauie and armie haid bein blasit abroad; and about the Lambes tyde of the 1588, this Yland haid fund a feirfull effect therof, to the vtter subuersion bathe of Kirk and polecie, giff God haid nocht wounderfullie watched ower the sam, and mightelie fauchten and defeat that armie be his souldiours, the Elements, quhilk he maid all four maist ferclie to afflict tham till almost vtter consumption. Terrible was the feir, persing war the pretchings, earnest, zealus, and fervent war the prayers, sounding war the fitches and sobbes, and abounding was the teares at that Fast and Generall Assemblie keipit at Edinbruche, when the newes war crediblie tauld, sum tymes of thair landing at Dumbar, sum tymes at St Andros, and in Tay, and now and then at Aberdein and Cromertie first. And in verie deid, as we knew certeanlie soone efter, the Lord of Armies, wha ryddes vpon the winges of the wounds, the Keipar of his awin Israell, was in the mean tyme convoying that monstuous nauie about our costes, and directing thair hulkes and galiates to the ylands, rokkes, and sandes, wharvpon he haid destinat thair wrak and destruction. For within twa or thrie monethe thereafter, earlie in the morning, be brak of day, ane of our Bailies cam to my bedsyde, saying, (but nocht with fray,) “I haiff to tell yow newes, sir. Ther is arryvit within our herbrie this morning a schipe full of Spainyards, bot nocht to giff mercie bot to ask.” And sa schawes me that the Commanders haid landit, and he haid commandit tham to thair schipe againe till the Magistrates of the Town haid advyfit, and the Spainyards haid humblie obeyit: Therfor desyrit me to ryse and heir thair petition with tham. Vpe I got with diligence, and assembling the honest men of the town, cam to the Tolbuthe; and efter consultation taken to heir tham, and what answer to mak, ther presentes ws a verie reuerend man of big stature, and graue and stout.

countenance, gray heared, and verie humble lyk, wha, efter mikle and verie law courtesie, bowing down with his face neir the ground, and twitching my scho with his hand, began his harang in the Spanise toung, wharof I vnderstud the substance, and being about to answer in Latine, he haiffing onlie a young man with him to be his interpreter, began and tauld ower againe to ws in guid Einglis. The sum was, that King Philipe, his maister, haid riget out a nauie and armie to land in Eingland for iust causes to be advengit of manie intolerable wrangs quhilk he haid receavit of that nation ; but God for ther finnes haid bein againt thame, and be storme of wather haid dryven the nauie by the cost of Eingland, and him with a certean of Capteanes, being the Generall of twentie hulks, vpon an yll of Scotland, called the Fear Yll, wher they maid schipewrak, and whare sa monie as haid eschapit the merciles fies and rokes, haid mair nor sax or sevin ouks suffred grait hungar and cauld, till conducing that bark out of Orkney, they war com hither as to thair speciall frinds and confederats to kis the Kings Maiesties hands of Scotland, (and therwith bekkit euen to the yeard,) and to find releiff and confort therby to himself, these gentilmen Capteanes and the poore souldarts whase condition was for the present maist miserable and pitifull.

I answerit this mikle in soun : That whowbeit nather our frindschipe, quhilk could nocht be grait, seing ther King and they war frinds to the graitest enemie of Chryst, the Pape of Rome, and our King and we defyed him ; nor yit thair cause againt our nibours and speciall frinds of Eingland could procure anie benefit at our hands for thair releiff and confort ; neuertheless, they sould knaw be experience, that we war men, and sa moued be human compaffione, and Christiannes of better religion nor they, quhilk sould kythe in the fruits and effect plan contrar to thars. For wheras our peiple resorting amangs tham in peacable and lawfull effeares of merchandise, war violentlie takin and cast in prisone, thair guidis and gear confiscat, and thair bodies committed to the crewall flaming fyre for the cause of religion, they sould find na thing amangs ws bot Christian pitie and warks of mercie and almes, leaving to God to work in thair harts concerning religion as it pleased him. This being trewlie reported again to him be his trunshman, with grait reuerence he gaiff thanks, and said he could nocht mak answer for thair Kirk and the lawes and ordour therof, onlie for himself, that ther war diuers Scotfmen wha knew him, and to whome he haid schawin courtesie and favour at Calles, and as he supposit, sum of this sam town of Anstruther. Sa schew him that the baillyes granted him licence with the Capteanes, to go to

thair ludging for thair refreshment, bot to nane of thair men to land, till the ower lord of the town war aduertified, and vnderstand the Kings Maiesties mynd anent thame. Thus with grait courtesie he departed.

That night, the Lord being aduertified, cam, and on the morn, accompanied with a guid number of the gentilmen of the countrey round about, gaiff the said Generall and the Capteanes presence, and efter the sam speitches in effect as befor, receavit tham in his hous, and interteined tham humaneilie, and sufferit the fouldiours to com a land, and ly all togidder, to the number of thretin score, for the maist part young berdles men, fillie, trauchled, and houncred, to the quhilk a day or twa, keall, pottage, and fishe was giffen; for my advys was conforme to the Prophet Elizeus his to the King of Israel in Samaria, "Giff tham bred and water," &c. The names of the Commanders war Jan Gomes de Medina, Generall of twentie houlkes, Capitan Patricio, Capitan de Legoretto, Capitan de Luffera, Capitan Mauritio and Seingour Serrano.

Bot verelie all the whyll my hart melted within me for desyre of thankfulness to God, when I rememberit the prydfull and crewall naturall of they peiple, and whow they wald haiff vfit ws in ceas they haid landit with thair forces amangs ws. And fall the wounderfull wark of Gods mercie and Justice in making ws fie tham, the cheiff commanders of tham to mak sic dewgard and curtesie to pure siemen, and thair foudwarts so abiectlie to beg almes at our dures and in our streites.

In the mean tyme they knew nocht of the wrak of the rest, but supposed that the rest of the armie was saiffie returned, till a day I gat in St Andros in print the wrak of the Galiates in particular, with the names of the principall men, and whow they war vfit in Yrland and our Hilands, in Walles, and vther partes of Eingland; the quhilk, when I recordit to Jan Gomes, be particular and speciall names, O then he cryed out for greiff, bursted and grat. This Jan Gomes schew grait kyndnes to a schipe of our town, quhilk he fund arrested at Calles at his ham coming, red to court for hir, and maid grait rus of Scotland to his King, tuk the honest men to his hous, and inquiryt for the Lard of Anstruther, for the Minister, and his host, and send hame manie commendationes. Bot we thanked God with our hartes, that we haid sein tham amangs ws in that forme.

That 88 yeir was also maist notable for the deathe of Quein Mother of France, Catherin de Medicis, bludie Jezabell to the Sanctes of God, wha then was callit to hir recompence. As also the maist remarkable wark of Gods iustice in repeying the twa cheiff executors of that horrible carnage and massa-

cre of Paris, making first King Hendrie to cause his Gard stik the Duc of Guise vnder treft with the Cardinall of Lorean. And syne a Jacobin frier of that ordour, quhilk the King did maist for, maist treasonable to stik the King. The Lord working be maist wicked instruments maist wyllie and iustlie.*

Thus God glorifiet his name maist remarkable in iustice against the graitteft enemies of his Kirk, and sweit mercie and fawour towards his; for by the continuance of pace in this Yll, the Kirks of France, from almaist a desperat esteat becam mair and mair to be confortit, betterit, and at last releiuit. In the 85 and 86 yeirs, all the Protestants war chargit af France within sic a day, vnder pean of lyff, lands, guidis and gear; sa that the number of banished in Eingland war sa grait, and the pure of tham sa manie, that they war compelled to seik releiff of ws for the faming. And to the glorie of God I remember it, in the pure bounds I haid vnder charge at the first beginning of my ministerie, we gatherit about fyve hounder marks for that effect; bot few or nan did samikle, as be the smalnes of the soun may appeir. The soun of the haill collection quhilk the Frenche Kirks gat extendit bot till about ten thowfand marks, as thair acquittances and Letters of thanksgiffing beares, quhilk I haiff in custodie, delyverit to me be the Generall Assemblie to translat in Scottes, and sett furthe to close the mouthes of invyfull sklanderars, wha gaiff out that that collection was maid for an vther purpose. As also, the collection maid for the Town of Geneua; wharfore we gat mair thanks by a Letter of Theodor du Bez in the name of the Senat and Kirk therof, nor it was all worthe, readie to be producit.

Nochtwithstanding of the Lords iudgments that yeir vpon Papists, yit efter the spreit of the serpent wharwith they ar led, altho cut and deadlie woundit in diuers partes, neuertheles war euer steiring and menaffing. Sa that diuers Practeisars and Trafectars, Jesuistes, Seminarie Preists, and vther emissars of the Antichryst crape in the Countrey, and kythed dangerous effects in diuers partes, namlie in the Northe and Southe. And, therfor, the maist wacryff and cearfull of the breithring, euerie an warning and moving vthers as the custome of the Kirk of Scotland was from the beginning, conveined at Edinbruche, in the monethe of Januar the sam yeir, and gaiff in to the King and Counfall the Petitiones following:

* The Duc and Cardinall wer slein in Decem. 88; the Quein, for hartsearnes, followit in Januar; and the King was stiked the August following.

The Kirks humble Petition to his Maiestie and Counsell for preuention of the dangers threatned to the profession of the trew religion within this Realme. 1588, Jan.

THAT it may pleise his Maiestie gif command, bathe to particular Presbyteries, and sic vther ministers and barrones and gentilmen as salbe thought meit, to convein and consult vpon the readiest remedies of thir dangers appeirand, sa oft as they fall think expedient, and to report their opinions and advyfes to his Maiestie betwix this and the xx day of Januar.

That it may pleise his Hienes to forbear in tyme to cum to interpon his Priue Letters or discharges to the Kirk for steying of thair proceeding with thair censures againt Papists, when as they can nocht be reclaimed be lawfull admonitiones.

That Commiissiones may be directed to sum specialles of his Hienes Counsell, best affected and of graittest powar to serche, feik, and apprehend and present to Justice all Jesuists and vthers, priuat or publick seducers of his Hienes leiges, and that the saids Commiissionars may be instantlie named, and a day apointed to the report of thair diligences in that behalf.

That sum specialles of the ministerie, assisted with sum weill affected barrones or vther gentilmen, may be authorized with his Hienes Commiission and licence, to pas to euerie quarter of this Realme, and ther, be meanes that they find meitteft, try and explore what noble men, burrowes, barrones, and vthers of anie rank or calling, profes the religion, and will ioyne asauldlie in the defence therof, and wha will nocht, and that a day be appointed in lyk maner for reporting of thair diligence.

That seing the speciall occasion of the sinister suspitiones conceavit of his Hienes synceritie in the treuthe, and that inanimates the Papists maist, is his autoritie and service put in the hands of papists, vnder whase winges all Jesuistes, and vthers deuoted to that superstitionn, findes countenance and confort; That, for remead therof, it may pleis his Maiestie to purge his Houe, Counsell and Seffioun, and to reteire his powar of Lieutenantdrie, Wardanrie, and vther his auctoritie whatsumeuier, from all and whatsumeuier persones, awowit or suspected to be Papists. And to let proclamaciones be immediatlie directed for publication of his Hienes guid intention and meining in that behalf, to the confusion of the Papists and thair patrones, and confort of the godlie offendit this tyme bygean, with thair lang tolerance and owerfight. FINIS.

Thir Petitiones presented be ws to his Maiestie and Counsell war granted, and thereafter meitting, Commiissionars war nominat throuhout all the partes of this Land, to put in execution the things crauit, wharvpon an Act of Counsell and Proclamation past out extant in print. The sam day it was thought guid that a certean sould be nominat to consult in privat concerning the best and maist reddie way of the said execution, wharof was ten of Noble men, Lawers and Burges, viz. The Erle of Angus, guid Archbald, the Erle Marefchall, Mr [of] Glames, Thesaurar, the Lard of Louchleaven, the Clark Register, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Nicolsone, Jhone Jhonestone of Elphistone, and Jhone Adamfone. And ten of the Ministrie, viz. Mr Andro Maluin, Mr Robert Pont, Mr Robert Bruce, Mr Dauid Lindsay, Mr Andro

Hay, Mr Thomas Bowchanan, Mr Patrik Galloway, Mr Nicol Dalglas, Mr Andro Mill and myself. Wha meitting the sam day at efter noone, efter lang reasoning and advyiment, thought it maist expedient and neidfull, first, that the said execution sould be without deley, in respect of the imminent danger.

Nixt, that forsamikle as ther war thrie rankes of enemies—the first of cheiff meanteiners of papists and papistrie; the second of Jesuists, Seminarie Preists and Trafectars; the thrid of awowars, receauers and interteiners of these in thair houffes, and partakers of thair purposes and ydolatrie,—it was thought best that the first sort sould be chargit to warde; the second apprehendit at vnwars and punished; the thride proceedit against conforme to the lawes of the Countrey, and being found culpable, to be punished accordinglie. And last, to the intent that sa weghtie a mater might be solidlie advyfit and sett down in all pointcs, the Clark Register Alexander Hay, Mr Jhone Scharpe, Mr Thomas Crag and vthers war requesited to tak tyme and pause vpon the mater, and euerie ane feueralie sett down thair iudgment in writ. The quhilk being conferrit togidder, conclusion was taken and reported to his Maiestie, wharof proceedit the acts and proclamations, and commissiounes soone efter published in print.

At the sam tyme in that Convention war apointed certean Commissioners and breithring to meit euerie ouk in Edinbruche for consulting vpon maters pertaining to the weill of the Kirk in sa dangerus a tyme, viz. Alexander Hay, Clark Register, Mr Jhone Lindsay, Lord of Session, Mr Jhone Scharpe, Mr Thomas Crag, Mr Jhone Skein, Mr Jhone Nicolfone, Aduocats, Wilyeam Lytle, Provost of Edinbruche, Jhone Jhonstone, Jhone Adamfone, Hendrie Charters, burgeses of Edinbruche, Mr Robert Bruce, Mr David Lindsay and Mr Robert Pont, Ministers.

Also the Kings ministers, with sum vther breither, war apointed to tranell with his Maiestie for a proclamation to be sett furthe, to let all his subiects vnderstand his Hienes zeall and cair for repurging of the land of Papistrie and meaintenance of the trew religion: And to desyre his Maiestie of new again now in his perfyte age to subscryve the Confession of Fathe maid, and renew the charge gissen in his minoritie to all his subiects to subscryue the saming ower again. The quhilk also was obtained and published in print.

It was forder ordeanit that all Commissioners and Moderators of Presbyteries in all partes sould be cairfull to haiff intelligence of all maters concerning religion and weill of the Kirk within thair boundes, and to mak aduertif-

ment of the faming from tyme to tyme to the forlaid Commiffioners apointed ouklie to convein in Edinbruche.

Item ther was a Generall Affemblic apointed to be hauldin at Edinbruche the faxt of Februar following; and the Prouinciall Affemblies in euerie fchyre to be endit befor the xxij of that instant Januar. For the quhilk caufe it was thought neceffar that the Commiffionars of Provinces, and euerie minifter within thair awin bounds, fould inform all weill affectioned gentilmen to relligioun of the attempts of papifts and imminent danger therby, and of the libertie granted to convein be his Maieftie and Counfall, wherby thay may be moued to tak Commiffiones from Synods without feall to keipe the Generall Affemblic and mak it frequent.

And laft as concerning Jefuites, Seminarie Preifts and vthers deceauers of the peiple, it was ordeanit that thair nixt Synods charge fould be giffen to euerie minifter to declar tham excommunicat out of pulpit, at thair return immediatlle to thair awin kirks, that the peiple may bewar of thame, and ficlyk the companie of fic as fawours, interteines tham in thair houffes, or hes anie thing to do with thame: And for that effect euerie minifter to haiff thair names inrollit. At this convention my vnclē moderat and I wrot.

That Generall Affemblic in Februar was verie frequent of noble and gentlemen. Therat the Greiues of euerie province and prelbyterie war giffen in, wherby it might be eafelie perceavit whow horriblie the land was defyled all throuhout, bot namlie in the Northe and Southe, with Papiftrie, Superftitione, blodfched, and all fort of villanie. Vpon the quhilk, regrates, griues, complaints and petitiones war formed and prefented to the King and Counfall for punifhment and redres, quhilk war ower lang and tedius to be regiftrat. And the breithring fteired vpe to wakryffnes and diligence in watching over thair floks and cairing for the haill Kirk.

For concludon of this meruelus yeir I can nocht forget my particular, feing that is my fpeciall purpofe to recompt the gratius working of my God with me. He corrected me fweitle in taking from me at the beginning therof my litle fone Andro. Bot recompenced the fam again maift bountifullie in giffing me another Andro, born that fam yeir in the monethe of Auguft: Sa the Lord taks, the Lord giffes, bleffed be the nam of the Lord for euer.

The bern was fallon beautifull, lowing and mirrhie, and feimed to be of a fyne fanguine conftitution till a quarter efter he was fpeaned; bot fyne, wither be wormes or a hectik confumption, I knaw nocht, bot his fleche and cullor

sealed, and be the space of a quarter of yeir confumed and dwyned away, kelping alwayes the sweitest and pleasandest ei that could be in annes heid. I was accuftomed to sett him at the end of the table in tyme of denner and supper, as the Egyptiens did the picture of dead, till acquent me therwith; and yit when he died, I mervelit at my awin hart that was sa vrened and moued with it, sa that yit when I wrot this, I was nocht frie of the bowdnings of the bowelles of that naturall affection. And if we that ar erdlie wormes can be sa affected to our childring, what a loue beares that heavinlie father to his! He was my first propyne and hanfell to heavin. I can nocht forget a strange thing at his deathe. I haid a pear of fyne milk whait dowes, quhilk I fed in the hous: The ane wharof that day of his deathe could nocht be haldin af his cradle, bot stoped from sitting aboue it, crape in and satt in vnder it, and died with him: The vther, at my hamcoming on the morn, as I was washing my hands, cam, lighted at my futt, and pitiuflie crying, "Pipe, pipe, pipe," ran a litle away from me. Then I called for peyes and beanes to giff it; bot they schew me it wald na eatt. I tuk it vpe, and put pikles in the mouthe of it, bot it schuk tham out of the throt; and parting from me with a pitifull piping, within twa or thrie houres died also. I maid on him this Epitaphe.

A feiourtar in London, I this gat,
At hame in tyme of trouble thew was born,
The babbes for beantie thought maist diligat,
Thy beantie seim'd yit farder till adorn.

As Democrit thow first the warld did skorn,
For to refrasche the mynd a meakles marrow;
Syn to beveall my wickednes forlorn,
The tears of Heraclit thow seim'd to borrow.

I set this in my sight at evin and morrow,
My hart till humble, acquenting me with deathe:
But O the love of parents! what a sorrow
Did sease on me, fra th' anes thow lost thy breathe!

Oh! first lyk pleasand floure on erthe thow grew!
Syn dwyn'd to dead, with dowes to heavin thow flew!

This page, if thow be a pater that reids it, thow wilt apardone me. If nocht, suspend thy censure till thow be a father, as said the graue Lacedemonian Agefilays.

The ministerie of Mr Robert Bruce was verie steadable and mightie that yeir, and diuers yeirs following, maist comfortable to the guid and godlie, and maist ferfull to the enemies. Sa that it was sensablie perceavit that as God haid substitut to Mr Knox, Mr Lawfone, sa haid he prouydit Mr Robert to supplie that inleak. The godlie, for his puissant and maist moving doctrine, louit him; the warldlings for his parentage and place reuerenced him; and the enemies for bathe, stude in aw of him. The Chancellor, Mr Jhone Metellan, enterit in speciall frindschipe with him, Mr Andro and me, and keipit trew and honest till the day of his deathe. He helde the King vpon twa groundes sure, nather to cast out with the Kirk nor with Eingland. Whowbeit he haid maid informationes to him of guid men by the treuthe, to win him court at the beginning in the Duc his dayes, quhilk he wald fean haiff mendit, bot could nocht.

1589.—The yeir following ther fell out a mater in St Andros that wrought heaue and grait trouble to the best and honestest men in all that town, and quhilk occupied me mikle and fear, bathe in mynd and body, manie yeirs efter. The occasion wherof was this:

The Bischope haid lurked a yeir or twa lyk a tod in his holl, as his custum was when things framed nocht with him; and indeid, be the Chancellars moyen, efter he was ioyned with ws, the Kings opinion and lyking was far diuerted from him. He deuyses in this mean tyme a mischeiff to be reuengit vpon his mislykers, and steires vpe a Jakman of his called Hendrie Hamilton to quarrell a Maister of the Vniuersitie, Mr Wilyeam Walwode, Professour of the Lawes, a man bathe in blude and affinitie ioyned neir to the maist honest in all the town, knowing weill that bathe sic of the Vniuersitie and town that lyked him nocht, wald tak part with the said Mr Wilyeam. This Hendrie comes vpon the Hie Gett, Mr Wilyeam going to the Principals Lessone of the New Collage, and efter quarreling words, touks him and striks him with the gardes of his sword. Mr Wilyeam plantes to the Rector, wha calling the said Hendrie befor him, efter cognition, depryves him of his name of Maister (for he was maid Maister,) and ordeanes him to mak a humble satisfaction to Mr Wilyeam in the sam place whar he iniourit him. This he refusing to do, the complainer meined his cause to the Lords of Session, wha gaiff out compulsators vpon the Rectors decreit, wharwith the said Hendrie being chargit, first be the moyen of a certean wicked men, misgyders of the town, fauorars of the Bischope, and haters of thair honest and guid nibours

onlie for their vertew, he is receaued in the number of the citiciners, and maid burges. Then he comes deffimulatlie to the Rector, desyryng the execution of the charges to be superceidit, and promisit to mak amends to Mr Wilyeam on the Hie Streit sic a day. Be this Mr Wilyeam is secoure, and within a day or twa addrefes him to his ordinar Lessone of the Lawes within the Auld Collage, and going from his hous in the town to the Collage, his gown on, his book in the a hand, and sand glas in the vther, meditating on his Lessone, Hendrie Hamiltone vshes out of a hous, whare he lay in wait for bloode, and vnbeseatting Mr Wilyeam, with the first strak wounds him in the hand and mutilats him, and haid proceidit fordar, giff be sum gentle men passing that way, he haid nocht been steyed. Mr Wilyeam is lead to his mothers hous crewallie woundit, the newes wharof gaes amang his frinds, they ryse and rine togidder in armes to assist the Bailies for iustice. Bot an of the Bailies being vpon the conspiracie, refusing thair assistance, brings the murderer, accompanied with the Bischopes guid brother, James Arthour, called comounlie Jaques, and a officer or twa and na ma, and in plane provocation, by the teithe of the partie, convenit befor Mr Wilyeams mothers stare, yet whar he was lying with his wound bleading, sa that it could nocht be steamide, The quhilk, his brother and brother in law seing, could nocht abyde, bot making a mint, maid the lown to flie, and steirit vpe a grait tumult of all fort rinning togidder in armes, Vniuersitie, citie, and gentle men being in the town for the tyme. In this tumult nane is sa bissie to schow his manreid in fighting as the said Jaques Arthour, and meitting with his marrow, with rap- per and dagger, missing his ward, he gettes a porh at the left pape, wharof he dies. His corps is brought to a chirurgians boothe and fighted ther, and fought be his frinds and a number in publict, and fund to haiff that onlie a poinct streak of a rapper sword, be whom giffen na man could certeanlie knaw, sum suspecting an, and sum another. Mr Wilyeams brother Jhone persewes efter Hamiltone, wha crying for mercie, and randring himself, obtaines mercie at the said Jhones hand, and be him is brought out and delyverit to the Bailies againe.

The tumult steyng, the honest men goes to thair houses, ignorant altogid- der of anie euill done, namlie of the slauchter of the said Jaques. Amangs the rest, an James Smithe, a man of singular qualities, graitlie beloued of all godlie and guid men for his vertew and guid conditiones, and asmikle invyed and hated be the wicked, is warned be diuers that loued him, that ther was a man flaine, and the mater was dangerus, prayed him therfor to hauld himself

quyet and out of the way for a tyme. The quhilk he refused, repofing on his innocencie, and faying they haid sufferit wrang in the perfone of thair frind, bot haid done nane. Incontinent, the bailyes comes to the hous of the faid honest man, better accompanied nor when they convoyit Hamiltone to the Tolbuthe, and charges him in the Kings name to go to warde with thame. He willinglie obeyes and gaes with thame, and fa does the rest, to the number of nyne or ten.

These fimple fouldes this wayes fangit in the net of these craftie hountars, (wharin the partes of all I could pent out particularlie giff my purpose permitted,) war from the Tolbuthe brought to the Provefts hous, wha, withe the Bifchope and rest of the misfreaullars of the town, war all vnder a complot, refoluing then to be weill reuengit upon these honest men, wha, at the ham coming of the Lords out of England, haid fought redres of manie grait abuses and inormities committed be the faids misfrewlars of St Andros, luiking that all things then fould haiff bein corrected and fett in guid ordour,—that Zuill comoun they thought to repey weill now at Pasch.

Sa they are fummoned to a day of law in Edinbruche, whar, vnderftanding the law to be streat, and wanting the Prince fawour, quhilk was caried by tham be the Bifchopes faction, and therwithall craftelie abbusit be thair feinyied frinds, they ar brought in effect to com in the will of the partie, wha decernes vpon thame all banifment furthe of the town during thair will; and vpon twa in speciall, to wit, James Smithe, to whafe worthie praise I fpak befor, and Jhone Walwode, brother to the faid Mr Wilyeam, banifment out of the countrey, vpon grait foumes of controuention and sure caution. By this malitius craftie deuys and convoy war these guid honest men thus wayes maiff innocentlie and vniustlie vexed and banifed out of the realme from thair wyffes and childring fax yeires, and at thair retourning wars handlit, as we fall heir in the awin place. Bot as the Bifchope, withe the rest of the misfrewlars of that town war the beginnars, fa I can nocht omit vnmentioned a venemus and malicius profecutor, whafe vnplacable hatred and insatiable greidines of these honest mens gear was sic, as na kynd of dealling, credit, fawour, or requeift of men of all sortes, rankes, and degries within the countrey, employed ernesftlie for to brak and mitigat him, could purchas nor procure ony kynd of dres at his hand. This was Mr Jhone Arthour, stubburnlie and dyspytfullie refusing all reasone, for this speciall cause for that the ministers faworit tham, inspyrit but question be the spreit contrar to Chryft and his ministers. The pretext of his malice and auarice was, that as he wald affirme

against all the world and treuthe itself, that James Smithe was the slayer of his brother, against whom James haid never anie querrell, nor cam neir him that day ; bot was cleirly sein and knawin to be a pair of buttes lainthe from him when he was slaine ; and farder, fyve hounder saw that onlie a porhe of a rapper, wharof he died, haiffing na kynd of stroak or wound ma, and euerie man spyed James sword that day to be a brad sword. Bot the treuthe was, James was ritche, honest, and vpright, verteus in his calling, and the vther pure, debauchit, greidie, and neidie, and therwithall a lawer, attending on Session, and wating to mak his prey of the soumes of contrauention, quhilk war grait and large, or then thair æquiuallent be composition, for he kend they could nocht, nor wald nocht byde out of thair awin countrey.

The mere pitie and indignation of my hart (as the cerchar of harts knawes) maid me to indeuor what I could for the helpe and confort of that honest man in speciall. Lykas ther was na honest or godlie man in the land wha ather knew him or hard of him bot meined his ceas and moyenned for it as they might, bot na grace was to be fund at a graceles manes hand.

About the middes of that yeir 1589, François, Erle of Bothewall, tuk vpe bands of men of weare, vnder the conduct of Coronell Hakerston, vnder pretence to tak ordour with the Ylles, bot it preived in end a Spanishe papistickall course, as is discouered in the buik of the execution of Fentrie. His Capteanes leading his men langhs the coast syde, oppressed and troublet the Townes therof, euill fauored be going and returning anes. The second tyme they enterit to compas and visit ower again, and cam to Kirkady, sending thair furriours and commissars befor, to prepear for tham sum pices of armour and interteinment. Bot Carell, Anster and Pittenweim, with assistance of sum gentlemen of the countrey about, resolued to resist and feght tham. The quhilk when I perceaved, I maid hast to Court, and informed the King of the abbus and commotion that was lyk to be, and purchasied Letters to discharge the Capteanes from proceeding anie farther, and if they wald nocht, to warrand the subiects to resist. The Erle being Admirall, discharges the bottes at Leithe from gifing me passage ; bot taking iorney to the Queins ferrie, I cam with sic diligence as I could, bot or I cam, the Coronell, with his men of wear, war fean to tak the steiple of St Monians on thair head, vtherwayes haid gottin sic wages payed tham as wald haiff interteined tham all thair dayes. And yit infisting, they brak the apointment quhilk the Tutor of Pitcure (that notable Prouost of Dondie,) maid betwix tham and the Towns, and cam fordwart to Pittenweim ; bot at my coming with the Kings discharge to tham, and war-

rand to our Townes to resist in cais of difobedience, they war fean to reteire and leaue af. Sa it pleased God to keipe from blod schedding, and releiue our Townes of a grait feir and vexation.

In the beginning of wintar, the King, accompanied with the Chancellor and certean vthers of his Counfall, with twa of the Ministerie, in verie secret maner imbarkeit, few knawing till he was away, and landit at Vpflaw in Norroway, efter mikle foull wather of a stormie wintar, and from that trauelit be land to Denmark, throw manie woods and wildernes, in confermed frost and snaw, and thair married his Quein Anna, and maid guid cheir, and drank floutlie till the spring tyme. At his departing he apointed Mr Robert Bruce to be on the Counfall, and recommendit the esteat of his countrey to him, and the ministerie in speciall, repofing, as he professit, vpon him and tham aboue all his nobles. And indeid he was nocht disapointed, for of the fawour of God thair was never a mair peaceble and quyet esteat of a countrey nor during that tyme of the Kings absence: Sa that, whar befor or sen syne, few monethes, yea oukes, was ther without sum slauchter, ther was na sic thing during that tyme.

Boduell cam then in publict, and of his awin accord maid his repentance befor Mr Robert Bruce in the Kirk of Edinbruche, for his licentius, dissolut lyff, and all his bypast sinnes, and promised, be Gods grace, to kythe another man in tyme coming, &c. Bot it was a taking of Gods name in vean, and publict abusing of himself and the Lords peiple; and therfor the Lord cursed him, for na thing succeidit weill with him thereafter.

1590.—In the spring tyme of the yeir following, the Generall Assemblie conveined at Edinbruche. At quhilk diligent tryell being taken, it was fund, that na steirage at all was in the countrey of Papifts, of theiffes, or anie troublefome inordinat perfones. Wharof the breithring praisit God, and apointed, efter the ordour that the Kirk of Edinbruche haid taken vpe, that thair shuld be fasteing and moderat dyet vfit euerie sabathe till the Kings returning. The quhilk custum being found verie meit for the exerceise of the Sabathe, was keipit in Edinbruche in the houffes of the godlie continualie thereafter. Sa that sparing thair gros and sumptuous dinners, they vfit nocht bot a dishe of brothe or sum litle recreation till night; and that quhilk was sparit, was bestowit on the pure. Boduell resortit to that Assemblie, and keeping hous in the Abbay in the Kings awin houffes, he haid the Quein of Eingland be hir Ambassiator ordinar (Mr Robert Bowes wha ley at Edinbruche, a verie godlie man, and to

his vittermaist lowing and cairfull of the peace and weill of the twa realmes of Eingland and Scotland,) to be his commer, and Mr Robert Bruce, my vncke, and me, being Moderator of that Assemblie, invited now and then to guid cheir, haiffing sum grait purpose and to luik in hand; bot he wes neuer lukkit nor honest to God nor man.

At this Assemblie it was ordeanit, That all and euerie minister that haid ma Kirks nor ane in cure sould demit the rest, and tak him till ane only. Also that the Townes of Edinbruche, Dondie, Stirling, and St Andros sould aggrie with sic as they thought meit for tham, and report againe to the Assemblie for thair transportation. Vpon the quhilk I wes earnestlie delt with be all the saids Townes; bot the loue of my awin flok and Presbyterie, and vicinitie of my vncke in St Andros, permitted me nocht to condiscend vnto tham. For this my parochiners aggreit amangs thamselues to big me a hous; bot being vndertaken, as it comes of comoun warkes, it fealit. Therfor my God and heavinlie father, the giffar and prouyder for me of all guid things, put in my hart to tak the wark in hand myself; and, albeit I haid nocht fourtie pound in readie money, yit furnesit all things so stranglie to me, that annes begoun, it ley neuer a day till it was compleit, God haiffing sum confort to minister to his awin servants therby from tyme to tyme thereafter. It was begun the 5 of Junij, and endit with October following 1590.

In the yeir 1590, the King, accompanied with his Quein, cam hame the first of May, to the grait ioy and contentment of all the countrey. Diuers practises of witchcraft and deuilrie was against him, as he was certified of thereafter, bot the mercifull and mightie hand of God watched ower him, and preserved him at the earnest prayers of his fathfull servants the ministers, whom then he acknowlagit to be his maist fathfull freinds. Within a monethe or twa efter his retourn was keipit a maist solemne action and magnific of the Queins Coronation, and entres in Edinbruche. At the quhilk my vncke, Mr Andro, in fawour of the Ambassatours sent from diuers Dukes and Princes of Almanie and Flanders, maid and pronuncit an Oration in vers to the grait admiration of the heirars and thair exceiding ioy and contentment, namlie of bathe thair Maiesties. The King gaiff him grait thankes, saying, he haid sa honored him and his countrey that day, that he could never requyt him, and thereafter wald insist farder, and command him to giff the sam to the printar, that with diligence it might be exped, for ther was nan of the Ambassadours bot haid maid him requiest for that effect. And indeid this was the wark of God to haiff his awin servand honored, for Mr Andro haid nocht bein warnit

to this Coronation in anie convenient tyme, and haid na thing preparit bot sic as cam in his meditation a night or twa, anent the right way of rewling and government, the quhilk he vtterit with a meruelus dexteritie and grace. And, at the Kings comand, the morn efter the pronouncing, gaiff it to the printar, with an epigram of dedication to the King, and intitulat the *Στεφανισμιον*. The copies of it past throw all Europe, and was mikle esteimed of be the lernit. Josephus Scaliger wrait to him congratulating, and said, "Nos talia non possumus." Lipsius reiding it said, "Reuera Andreas Meluinus est serio doctus." Be the quhilk occasion, as often befor and sen syne, all the lerned in a maner lamented that he wald nocht set himselff to wryt, quhilk was mikle meined to him be all his frinds, bot he said, that God haid callit him to vse his tounge and viue voice yit; when he fand the calling and warrand for the pen, quhilk God wald giff if he thought it guid, he sould do thereafter.

The apointed ordinar Generall Assemblie was keipe at Edinbruche in August, at the quhilk it behoued me to mak the exhortation. I cam to the King-orn the night befor, and imbarking with certean breithring, we cam within a myle and les to Leithe, bot a contrarie wind coming iust in our teithe when we haid vfit all meanes be burding and rowing, we war compellit to go bak againe, with a foull schoure, and landit at Brintyland, whar na hors war to be gottin, and being past sax hours at evin, I was to enter in iorney on my feit to go about, when God respecting his awin wark, send the wound in the waft with a pleasand fear night; and sa finding be the sam Providence a lytle schollab, repofing on him whase turn was in hand, we tuk the fie, and gat verie fear passage and cam to Edinbruche euen as nyne of the night strak, obtaining of Gods mercie that nights repose, quhilk I luiked nocht for, to inable me for the mornes action.

It fall nocht be impertinent to remember sum poincts of the doctrine vttered at that tyme vpon the 1 Thesa. v, ver. 12, 13.

The text being souned and opened vpe, thir heades war infistid into:—First, anent the weght of the charge of the minifterie; nixt, anent the honour therof; thridlie, whow neidfull *νουθεσια*, rebuk or admonition, was in the Kirk and amangs breithring. Vpon this last head, occasion was takin to speak at lainthe of disciplin, quhilk also at mair lainthe I thought pertinent heir till insert, becaufe the course of the cheiff mater of this Storie rinnes vpon that.

First, That discipline was maist necessar in the Kirk, feing without the flaming, Chryfts Kingdome could nocht stand. For vnles the Word and Sacraments

war keipit in sinceritie, and rightlie vfit and practefit be direction of the discipline, they wald soone be corrupted. And therfor certean it was, that without sum discipline na Kirk, without trew discipline, na rightlie reformed Kirk, and without the right and perfyt discipline, na right and perfyt Kirk.* This was cleirly declarit be the exemples of a Republict and Citie, and of artes of warfear and pastorage. The Storie of the giffing, beginning, continowing, brak and restoring againe of the trew discipline within the Kirk of Scotland was recompted and callit to remembrance; and thervpon exhortation giffen to dell with his Maiestie in maist graue and instant maner, That his Maiestie wald schaw that taken of trew thankfulnes to God for the grait benefit of his saiff preseruatioun and retourning with his Quein from Denmark, as to rescinde and abolishe obscure and dangerus lawes maid in preiudice of the discipline and libertie of Chryfts Kingdome within this realme, haiffing fund in guid experience in his absence, as alwayes befor, the guid will, fidelitie, loue and cear of the ministerie as of thair God, and Chryft Jesus his king, be him anointed and sett over all, whase cause this was quhilk he haid put in the hands of his pure servants, &c.

Also the haill breithring war earnestlie exhorted to studie the discipline diligentlie, and practife it cearfullie, that they might be able at all occasiounes to stand in defence therof, as it hes bein of Gods grait fawour with the treuthe of the doctrine sett down out of the Word of God; and the practife of the sam fund maist halfome and profitable within the Kirk of Scotland. And that at this tyme, for thrie causses namlie; first, because of the esteat of the godlie, guid, and zealus breithring in England, our nibour Kirk, standing for the treuthe therof, and searlie suffering for the sam. Secondlie, because these Amaziafes belligod bischopes in England, be all moyen, yea and money, war seikand conformitie of our realme with thairs till invert and pervert our Kirk, as did Achaz and Vrias with the King and Altar of Damascus. Thridlie, because we haid lurking within our awin bowelles a poisonable and venne-mus Pfyllus, a warlow I warrand yow, sa empoisoned be the vennome of that auld serpent, and sa altered in his substance and naturall, that the deadlie poison of the vipere is his familiar fuid and nuriture, to wit, lies, falshode, mallice and knauerie, wha hes bein lurking a lang tyme hatching a cocatrice eagg, and sa fynlie instructed to handle the whiffall of that auld inchantar, that na

* At this the Einglishe Ambassatour being present, sturred, and conferrit with me thereafter at lainthe, whom I satisfieit.

Pfyllus, Circe, Medea, or Pharmaceutrie could euer haiff done better. This is Patrik Adamfone, fals bischope of St Andros, wha at this tyme was in making of a buik against our discipline, quhilk he intytles Pfyllus, and dedicates to the King, the epistle dedicatorie wharof is in my hand, wharin he schawes his purpose to be, to souk out the poisons of the discipline of the Kirk of Scotland, as the Pfylli a vennemus peiple in Afric soukes out the venom of the wounds of sic as ar stangit with serpents. But I trust in God (said I) he shall proue the foole als madlie as did these fillie Pfyllies, of whom Herodot in his Melpomene wryttes, that they perished altogidder in this maner: When the South wound haid dried vpe all thair conseruars and cisterns of water, they tuk counsell all in a mynd to ga against it in armes for advengementt, but coming among the deserts and dry sandes, the wound blew hichlie and owerwhelmde thame with sand, and destroyed tham euerie man. Sa I dout nocht shall come of this obstinat, malitius foolle, whilas he intends nocht onlie to stope the breathe of Gods mouthe, bot also to be advengit vpon it, because it hes strukken him sa, that he is blasted therwith and dried vpe, and maid voide of all sape and moisture of heavinlie lyff. But alas! my breithring, (said I,) giff yie wald do that quhilk I think yie bathe might and sould do at this tyme, to wit, to ratefie and approue that sentence of excommunication maist iustlie and ordourlie pronuncit against that vennemus enemie of Chryfts Kingdome, as I am assurit it is ratefeit in the heavines, as cleirly may appeir be the effects therof, na les then in the dayes of Ambrose, when Sathan sensiblie possesit sic as war delyverit to him be excommunication, he wald feill better his miserable folie, and be woun againe to Chryft if he be of the number of the elect. The quhilk, if yie do nocht, my breithring, by a soar experience nocht lang syne past befor, I may foretell yow a thing to come, giff God in mercie for his Chryfts seak stey it nocht; that yie will find and feill yit mair pernitiuillie the reserued poisons of that Pfyllus in brangling the discipline of the Kirk, and punishing of our vndewtifull negligence.

An vther point of the doctrine then vttered I hald it nocht vnprofitable heir to insert, because of the necessitie therof yit abyding vnamendit. This was anent the dewtie of the flockes to thair pastors and watchmen. The flockes aught to loue their pastors deirly be this text and vther of Holie Scripture; they aught to proude for tham all things neidfull and comfortable for this lyff, and to giff tham that honour quhilk apertaines to the ambassatours of Chryft. God biddes thee honour him in the ministerie of his worshipping, and thy saluation with the best of thy substance; and giff thou do nocht this

way acknowlage the awnar of all thy substance and giffar therof, thow art bot an vnthankfull theiff, and nocht a lawfull proffessor therof with guid conscience, and at that day of Gods iustice court, thow fall heir the dome and feill the punifment of a theiff, if thow prevent nocht be repentance.

But heir our flockes excuses thamselues, saying, Our teinds ar riguruslie exacted and taken vpe from ws, therfor this burding lyes vpon tham that gettes the teinds, &c. Answer, If men pitie thair awin faulles, it is na excuse for tham; for giff they war neuer sa fear spulyied and oppressed, wald they want the necessar fuid of the body, and reyment thair of, sa lang as they haid anie thing left, yea or could beg or borrow? Na: They wald vse the reddiest for the present necessitie, and prease to remead the oppression and wrang, by what meanes they could. And why will they nocht vse the lyk for the fude and reyment of the faull and inwart man? Is it warfe then the bodie? Is it nocht to be ceared for? Or is ther nocht a faull, a heavine, a hell, a God, a Deuill? Na, I am sure my breithring, if this doctrine foundit often in publict and privat amangs the pure famifing faulles in this land, a guid number at least wald be walkned and moued to seik pastors on thair awin charges.* I speik be guid experience, I thank God for it: Tak peanes and distrust nocht God, he will work and bring furthe sum guid effect. I neuer saw yit a piece of fathfull peanes taken vprightlie for the honour of God, and saluation of pure faulles, bot it fand a blessing and succes worthie of all, and it haid bein ten tymes mair. Nather yit, euer knew I in Scotland a man of guid conscience, that durst in conscience come to the schaking af of the dust of his feit againt anie town or congregation. And for my awin pairt, I fand euer the fault mair in the peanes of the pastor, nor the purs of the peiple if they haid it. Yea, can it be possible that a man fall gean or fordar a faull to Chryft and the lyff euerlasting, and nocht receaue of his purs and things of this lyff as he may spear, and it war to speare it on himself? Na, nocht possible, for a thankfull hart getting mon giff againe; and if nocht thankfull, na Christian; and winning the mans hart and faull to Chryft and thie, the man himself, and what he hes, mon be at thy command in Chryft.

O bot they will say, Sall the sacrilegius then pas frie, and bruike the teinds? Na, nocht sa: Bot let the flocks and pastours ioyne togidder, and cry:

* NOTA. That nochtwithstanding of the ordinance of the last Assemblie, men war leathe to quyt the multitud of Kirks, saying ther wald na stipends be gottin to Kirks, and men could nocht enter to charges without stipends.

and craue at the King, Counfall, and Esteattes, and be bot als ernest in that mater concerning the service of God, and the weill of thair awin faulles, as gentilmen and vthers ar in things twitching thair heritage, honour, and vther ciuill or criminall actiones, and I will warrand they fall com speid. For whow ather could they, or durst they, be refused in sa reasonable a petition, &c. Bot what is the kirks dewtie in this ceas? That we leaue na thing vndone that Chryft hes put in our hands, and requyres of ws, according to our office in the rewling of his Kirk and Kingdome. Ar we the trew Kirk? Ar we the lawfull Ministerie? Haiff we the autoritie and powar of his schapter? Haiff we that fyre that deuores the aduersar, and that hammer that braks the rokkes? Yea, and haiff we nocht that scharpe twa eagit sword? or is it scharpe and drawin onlie against the pure and mean annes, and nocht potent in God for owerthrowing of hauldes, for doing vengeance vpon haill nationes, cheftesing of peiples, yea binding of kings in channes, and the maist honourable princes in fetters of yron, to execut vpon tham the iudgment wryttin? And finalie, is thair exception ather of perfonen or finnes befor the iudgment seat of Chryft? or fall his sword or censour strik vpon the pure adulterar or furnicator being contumax, and ly in the scabart rusting from the sacrilegius, suffering tham to go on contemptiusslie obstinat? Na, na! deir breithring, I man vtter the advys that God hes put in my hart, submitting alwayes my spreit to the prophettes.

First, I wald the Kings Maiestie sould be traueled withe for his fawour and concurrence, wha is neir als far hurt in this mater as the Kirk is. We haiff his will; we haiff his promise; we haiff manifold exemples and reasones to ley befor him. We, and the graittest and best number of our flockes, haiff bein, ar, and mon be, his best subiects, his strynthe, his honour. A guid minister (I speak it nocht arrogantly, bot according to the trenthe,) may do him mair guid service in a houre, nor manie of his sacrilegius courteours in a yeir, &c.

Nixt, I wald wis that from this present Assemblie, war directed to the cheiff sacrilegius perfonen in all the schyres of this Realme, chosin men of godlie grauitie and autoritie, full of the Holie Ghoist, till instruct, admonise, and charge tham in the name of God, and of his sone Chryft Jesus till amend but deley, &c.

Last, that a frequent and honourable Assemblie war keipit, assisted be the Kings awin presence in persone, solemnlie sanctified with the exerceis of fasting and humiliation, with a guid number of gentilmen and burgesles, directed

in commiffion from euerie parochie and brouche thervnto : Befor the quhilk certean of the specialles of thefe facriligious perfones might be callit and compeiring, inquyrit if they war of Chryft, and of the trew members of his Kirk or nocht. If they answered they war, then let them teftifie it be heiring of his voice and the voice of his Kirk. If nocht, let be fchawin tham that Chryft commands to hald tham as Publicanes and Ethniks.

O then, me thinks I heir fum crying, Will ye excommunicat tham ? That will breid a grait fchifme and vproare ; they are the cheiff that faught for relligion ; yie will ryde with a thine court if yie want tham. Soft, I pray yow, and heir reafone. I wald ask tham wither it war the nam or the mater of excommunication that they abhorrit and fearde. Giff it be the mater, ar they ignorant of that quhilk is fa aft dung in thair heides, to wit, that ipfo facto befor God they ar excommunicat, fa lang as indurdlie againft thair confcience they ly vnder the curs of that execrable facrilage ? And as for the effects and inconvenients alleadgit, I ask onlie if this be that dewtie that God bids ws do, and requyres of ws conforme to our office ? When anie abyds in finne wherby God is dishonorit, the Kirk hurt and fklanderit, and the perfones felf indangerit of condemnation, can the pafors be anfwerable for the difcharge of thair dewtie, except they deall with that perfone be all the meanes that God prefcrivit to thair calling, wharof the fpeciall ar the word and difcipline ? And if it be our dewtie, what haiff we mair to do bot to obey and do it, leaving to God the effects, quhilk ar in his hand alleanerlie ?

And yit to answer by guid appeirance, this mater fall proceide fa fearlie and cleirly, that nan can repung therto, except they will planlie ganftand God, the Kirk, the King, and all guid reafone, and fa doing wilbe fa weak, that they may be eafilie owercom. As to thair number, it is na thing in refpect of the multitude of pure faulles that wants thair spirituall fuid, and are oppreffed in thair teinds, and of the number of guid men that fean wald for reformation. As for thair feghting for relligion, fa did facriligious Achan for the inheritance of Canaan, Saull for Ifraell, Joab and the fonnes of Seruia for the kingdome of Daud ; bot they war nocht approued of God. It is nocht the feghtar that is commendit and allowit, but he that feghtes rightlie and lawfullie. The praife of planting of relligion in this land apperteines to the Lord of Hoftes alleanerlie, and when euer they boft of that, they fall in a dowble and hichar degrie of facrilage, arrogating to tham the glorie of God, and that maift falſlie, nocht being fa mikle as Gods guid instrument.

For if they refufe that quhilk we craue, they declar euidentlie they faught

never for God nor religion, bot for the kirk gear, to disturbe the possessours therof that they might invade the sam; they faught neuer against the Papists, bot against the Titulars of the Teinds and rents of the Kirk; they sett nocht thamselues to hauld out Jesuistes, bot the suddarts that clamed right to Chrysts cott; they wald nocht rut out the seminarie preists, bot the seid of the Kirk, guid lerning, and all religion. Sa that if God, if Chryst, if religion, if ministrie, salbe reclaimers of the Teinds and Kirk gear againe, they fall at an instant becom to tham, Satan, Anti Chryst, Papistrie, and Jesuittes. And now if it salbe the number of sic that fall mak out our number, war it nocht better to be few? or sic courteurs to sett out our court, war it nocht better to be courtles?

Wharfor, deir breithring, (said I) to be schort, and conclud my opinion, that it may receaue ather your approbation or censure, my exhortation is, that we be cearefull till vnderstand our dewtie, and what command we haiff of God in this poinct, and weying it rightlie, that we be about cairfullie to put it in practise, leaving to God the euent and effect, reposing ourselues, what euer fall out, vpon the warrand of his will, and the testimonie of a sound and vpright conscience. Let ws nocht say with the slugart, "Ther is a lyon in the way;" nor for feir of stormie wound or wather leaue af to saw and schear the Lords land. Gif Chryst and his Apostles haid sa done, the Gospell haid neuer bein preatched. And if these noble instruments steired vpe in this last age, even in this countrey, haid been sa terrified, we haid neuer enioyed this libertie and fruit therof. Let ws be then incuragit in the strainthe of our almightie God, and in the authoritie of his hie calling; and the mair that sacrilegius auarice carie men away from God and religion, let ws the mair earnestlie seik efter him, and procure the weill and confort of the faulles concredit to ws. And without question we salbe terrible to whatsumeuer enemye and contrarie powar, and fall want na guid thing. We fall seid sweitlier and better on a dishe of pottage, nor they on thair kinglie fear, serving an God trewlie, and stryving with our Chryst against the vnthankfull warld. It was God, euen our God, wha almost by all meanes begoud the wark meruelousslie, and na les meruelousslie by all meannes hes continowed it in despyt of all contrarie craft and powar; and the sam, our guid God in the sam fort will croun and end it. That all praise therof haillelie may be his, to whom be it for euer. Amen.

This doctrine and advys was weill lyked and approuit of all, bot was nocht thought expedient to be practised at that tyme be the wesdome of the politiks and warldlie wyse. And siclyk concerning the bischope, whom they percea-

vit to be fallin already gif he war lettin alean; bot if he war put at, the King wald tak his part, thinking it was for his cause he war put at. Onlie this was concludit, That euerie minister sould haiff a copie of the Book of Discipline and peruse it; and euerie Presbyterie sould cause thair haill members subscribe the sam, and the refusars to be excommunicat, purposing therby to ather cause the Bischope subscribe the sam, or then to be of new excommunicat: Bot God wrought that mater better.

The Bischope being a man that delt deceptfullie with all, and neuer dischargit sa mikle as a ciuill dewtie according to the lawes, reposing vpon the Kings favour, at last the King was sa falschit with compliments of all sortes of men vpon him, that he was sa often denunciit to the Horn, and sa lang lying registrat therat, and vnderstanding therwith that he was infamus and euill loued be all men, he was eschamed of him and cust him af; and fordar disponit his lyffrent to the Duc of Lennox, with the temporalitie of the bishoprik, wherby the miserable bishope fell in extream pouertie, and therwithall in a heauie diseas of body and mynd. Bot he haid simulat sa often seiknes that nan beleued him till he was brought till sic necessitie that he was compellit to wrait to Mr Andro, my vncl, mak confession of his offences against God and him, and craue his helpe; wha, but fordar, visited him, and supported him sa, that the space of diuers monethes he leiued on his purse. At last he besought him to get him sum collection of the breithring in the Town, and for thair satisfaction promised to present the pulpit and mak publict confession. Bot whither he seniyit excuses, or that it was sa indeid that God wald nocht permit him, I knaw nocht, bot he haid neuer that grace to present the pulpit againe. In the end of that wintar he send to the Presbyterie, and maid humble suitt to be relaxed from excommunication; and the breithring, douting wether it was that he felt the dint therof in effect vpon his conscience, or to be a mean to insinuat him in the breithrings pitie, to gett wharby to sustein him, send Mr Andro Moncreiff, of guid memorie, and me, with sum others to try him. We fand him in a miserable esteat, and whowfome he marked me, he plukked af the thing on his head, and cryed, "Forgiff, forgiff, me for Gods seak, guid Mr James, for I haiff offendit, and don wrang to yow manie wayes." I schawing him his fine against Chryst and his Kirk, exhorted him to vnseiniyt repentance, and therwith comforted him in the mercie of God, and forgaiiff him with all my hart. Then proponing to him anent his excommunication, giff he acknawlagit it lawfullie done, and felt the force of it in his conscience, he interrupted me, and cryed pitioullie out in these words: "Louise

me for Chryft feak," dyvers tymes ower and ower. The quhilk when we reported to the breithring, with prayer and thankgiffing he was relaxit.

1591.—At the Provinciall Assemblie convenied in St Andros the 6 of Apryll 1591, Mr Jhone Caldcleuche presented in his name, to the Assemblie, certean Articles of Recantation, wryttin in Latine. The quhilk being red, the Assemblie directs Mr Andro Meluill, (chofine that yeir Rector of the Vniuerfitie in the roum of Mr James Wilkie, latlie departed, a guid, godlie, honest man,) Mr Robert Wilkie, Daud Fergusone, and Mr Nicol Dalglaishe, to the said Mr Patrik Adamsone, bischope, to craue of him, in the name of the Assemblie, a mair cleir and ample recantation, and that in vulgare langage, that all might understand the sam. The said Bischope sendes the sam subscriuit with his awin hand as efter followes :

The Recantation of P. Sant Androse, direct to the Synod convenit at St And. 6 of Apr. 1591.

BREITHRING, being troublit with seiknes, that I might giff confeffion of that doctrine wherin I hope that God sall call me, and that at his pleasour, I aught depart in an vnitie of Christian sathe, I thought guid to vtter the faming to your Worschips, and lykwyse to craue your godlie Worschips assistance, nocht for the restitution of anie warldlie pompe or preeminence, quhilk I lytle respect, as to remoue from me the sklanders quhilk ar reasit in this countrie concerning the varietie of doctrin, specialie vpon my part, wherin I protest befor God, that I haiff onlie a single respect to his glorie, and be his grace I sall abyde herin vnto my lyves end.

First, I confes the trew doctrine and Chriftan relligion to be teatched and rightlie annuncit within this realme, and deteasts all papistrie and superstition, lyk as, blessed be God, I haiff detested the sam in my hart the space of threttie yeirs, sen it pleased God to giff me the knowlage of the trenthe, wharin I haiff walkit vprightlie, alswell heir as in vther Countries, as the Lord beares me record, vnto thir last dayes, wherin, partlie for ambition and vean gloire to be preferit to my breithring, and partlie for couetousnes, I haiff possessit greidelie the pelff of the Kirk, I did vndertak this office of Bischoprik, wherwith iustlie the sinceirest professours of the Word hes fund fault, and hes condemnit the faming as impertinent to the office of a sinceir pastor of Gods Word. And albeit men wald cullor the faming and imperfectiones therof be diuers clokes, yit the sam can nocht be concilit from the spirituall eis of the fathfull, nather yit can the men of God, when they ar put to thair conscience dissemble the sam.

Nixt, I confes I was in an eroneus opinion, that I beleiuut the government of the Kirk to be lyk the Kingdomes of the erthe, plean contrar to the commandiment of our Maister Chryft, and the monarche wherwith the Kirk is governit, nocht to be onlie in the persone of our Sauour Chryft (as it is,) bot in the Ministers wha ar na thing but vassalles, and vnder him in an sequallitie amangs thamselues.

Thridlie, That I maried the Erle of Huntlie contrar to the Kirks command without the confeffion of his sathe, and professon of the sinceir doctrine of the Word, I repent and craues God pardone.

That I trauelit, bathe be reasoning and vtherwayes, to subiect the Kirkmen vnto the Kings or-

dinance in things that aperteines to ecclesiastik maters, and things of conscience, I ask God mercie, wharvpon grait enormities hes fallen furthe in this Countrey.

That I belieued and sa teachit, the Presbyteries to be a foolishhe invention, and wauld haiff it sa esteimed of all men, quhilk is an ordinance of Chryst, I craue God mercie.

Fordar, I submit myselff to the mercie of God and the iudgment of the Assemblie, nocht misfaring my offences be my awin selff, nor infirmities of my awin ingyne, bot to the gaid iudgment of the Kirk, to the quhilk alwayes I submit myselff, and beseiks yow to mak intercession to God for me, and to the Kings Maiestie, that I may haiff sum moyen to live, and consume the rest of this my wretched tyme, for whase cause and sawour I committed all thir errors, and God hes iustlie recompensed me in his iudgments.

And wharas I am burdenit to haiff bein the settar furthe of the buik called the Kings Declaration, wherin the haill ordour of the Kirk is condemnit and traducit, I protest befor God that I was sa commandit to writ be the Chancellor for the tyme, bot cheiflie be the Secretar, wha himselff pennit the second Act of Parliament concerning the powar and authoritie of Judicatur to be absolutie in the Kings powar, and that it sould nocht be leifome to anie subiect to reclame from the saming vnder the penaltie of the Actes, quhilk I suppose was treason.

Item, Whar it is alleagit that I sould haiff condemmit the doctrine announced and teached be the Ministers of Edinbruche, to haiff allowit onlie concerning obedience to the Prince my doctrine, I confes and protestes befor God, that I neuer vnderstod nor knew anie thing bot sinceritie and vp-rightnes in the doctrine of the ministers of Edinbruche in that point nor na vther.

Fordar, I confes that I was author of the Act discharging the Ministers stipends, that did nocht subscriue the Actes of Parliament; wherwith God hes iustlie recompenced myselff.

The premisses and diuers vther pointcs contened in the Buik of the Assemblie war dyted be Mr Patrik Adamstone, and wrytten at his command be his servant Mr Samuel Cunninghame, and subscrivit with his awin hand, befor thir witnes, directed to him from the Synodall, because of his inabilityie of body till repear to the Assemblie, James Monipennie, fear of Pitmillie, Andro Wod of Streawithie, David Murray, portionar of Ardet, Mr David Ruffall, bailie of St Andros, Mr Wilyeam Murray, Minister at Dysart, with vthers diuers.

This man haid manie grait giftes, bot specialle excellit in the tounge and pen; and yit for abusing of the sam against Chryst, all vse of bathe the ane and vther was takin from him, when he was in graittest miserie and haid maist neid of tham. In the latter end of his lyff his neirest frinds was na confort to him, and his supposed graittest enemies, to whom indeid he offerit graittest occasion of enmitie, was his onlie frinds, and ceased nocht to recompence guid for euill, namlie my vncle Mr Andro, but fand small takings of anie spiritual confort in him, quhilk specialie he wald haiff wisst to haiff sein at his end.

Thus God delyverit his Kirk of a maist dangerus enemy, wha, if he haid bein endowit bot withe a comoun ciuill piece of honestie in his delling and

conuerſation, he haid ma meanes to haiff wrought miſcheiff in a Kirk or Countrey nor anie I haiff knawin or hard of in our Yland.

Mr David Blak, a man mightie in doctrine and of ſingular fidelitie and diligence in the miniſterie, haid be the cairfull procurment of my vncl at the Generall Aſſembly, bein apointed Miniſter of St Andros, Mr Robert Wilkie taking him to a part therof within the Collage of St Lenords, as maiſt aggrievable with his naturall and giftes. He attendit maiſt charitable vpon the Biſchope, furneſing him confort bathe for bodie and faull, to whom the biſchope promiſit diuers dayes to com to the pulpit, and ſuppleing his roun to mak publick confeſſion ; bot ſo often was Mr David diſappointed and maid to occu-
pie his awin roun with the les preparation. He crauit of his Wyff, and tham that wated on him, that in anie ceas he ſould be aduertifed of the tyme when they ſaw him weakeſt, for Mr David wald haiff fellow fean fein ſum comfortable mark of Gods Spreit working with him ; bot being warnit, came and ſand him as he leivit ſenſles of ſpirituell ſanctification ſa to die, therfor comending him to the mercie and guid pleaſour of God with a heaue hart departed.

That yeir alſo Boduell loſt the Kings ſawour, the quhilk being exceſſiuellie indulgent towards him diuers yeirs, turned at laſt in implacable hatred. He maid manie attempts for ſurpryſing of the Kings perſone, quhilk was the cauſe of manie pitifull executiones, wharof a number I ſaw with my eis, as tragicall ſpectacles in the theater of this miſerie of mans lyff. But things done be forme of Juſtice haid with tham ioyned ſum comfortable conſideration, but the murdour done of the Erle of Murray at Dinnibirſall be the Erle of Hountlie on fear day light, the King luiking on it with forthought, fellow hamfukin and treaſone vnder tryft, maiſt crewalie with fyre and ſworde, yit mightelie cryes and importunes the ear of the righteous inquyrrar and revengar of bloode.

1592.—The aw of Bodualls remeaning alwayes within the Countrey, and often tymes hard about the Court, togidder with the horroure of the deid of Dinnibirſall, quhilk the vnburied corps lyand in the Kirk of Leithe, maid to be nocht onlie vnburied amangs the peiple, but be comoun rymes and ſangs keipit in recent deteſtation, alſmikle as the publick threatning of Gods iudgments therupon from pulpites, obtained (at the Parliament hauldin at Edinburgh in the monethe of Junie 1592, for better expeding of the forſaultrie of Boduall), by our expectation that quhilk haid coſt ws mikle pean in vean monie yeirs befor, to wit, the Ratification of the libertie of the trew Kirk,—of

Generall and Synodall Assemblies,—of Presbyteries,—of Discipline; the tennor wharof, becaufe it is the speciall eident of our discipline amangs ciuill men, and for that it cost me a piece of peanes, I could nocht bot heir inregitrat.

The Ratification of the Libertie of the trew Kirk; of Generall, Synodall Assemblies, Presbyteries and Discipline; and Lawes in the contrar abrogat: Parl. Junie, 1592.

OUR Soueraigne Lord and Estaites of this present Parliament, following the louable and gude example of their predeceffours, hes ratified and approued, and be the tenour of this present Act ratifies and approues all liberties, priuileges, immunities and freidomes whatsumener giuen and granted be his Hienes, his Regents in his name, or anie of his predeceffours, to the trew and halie Kirk, presentlie established within this Realme, and declared in the first Act of his Hienes parliament the twentie day of October, in the year of God, a thousand fyve hundredrethe threescore nyntain yeirs; and all and whatsumener Actes of Parliament and statutes maid of befor be his Hienes and his Regents, anent the libertie and freidome of the said Kirk: And specialie the first Act of Parliament haldin at Edinbruche the twentie four day of October, the year of God, a thousand fyve hundred fourscore and yeirs, with the haill particular Actes there mentioned, quhilk salbe als sufficient as gif the sam war heire expressed; and all vther Acts of Parliament maid sensine in fawour of the trew Kirk: And siclike ratifies and approues the Generall Assemblies apointed be the said Kirk, and declares that it salbe lawfull to the Kirk and Ministers, euerie year at the least and after pro re nata, as occasion and necessitie fall requyre, to hald and keipe Generall Assemblies; provyding that the Kings Maiestie or his Commissioners with them to be apointed be his Hienes be present at ilk Generall Assemblie, befor the dissolving therof, nominat and apoint, tyme and place, when and where the nixt Generall Assemblie salbe haldin; and in case nather his Maiestie nor his said Commissioners beis present for the tyme in that town where the said Generall Assemblie beis haldin, then and in that case it salbe leifum to the said Generall Assemblie be themselves to nominat and appoint tyme and place, where the nixt Generall Assemblie of the Kirk salbe keipit and halden, as they haue bein in vse to do thir tymes bypast. And als ratifies and approues the Synodall or Provinciall assemblies to be haldin be the said Kirk and ministers twys ilk yeir as they haue bein and ar presentlie in vse to do within euerie province of this Realme.

And als ratifies and approues the Presbyteries and particular Sessions apointed be the said Kirk, with the haill iurisdiction and discipline of the sam Kirk aggreit vpon be his Maiestie in conference hald be his Hienes with certean of the ministers conueined to that effect: Of the quhilk articles the tenor followes.—Maters to be intreated in Provinciall Assemblies: Thir assemblies are constitut for weghtie maters, necessar to be intreated be mutuell consent and assistance of breithring within the province as neid requyres. Thir assemblies hes power to handle, ordour, and redres all things omitted or done amifs in the particular Assemblies. It hes power to depose the office bearers of that province, for gude and iust cause deserveng deprivation: And generalie thir assemblies hes the haill power of the particular Elderschipis wharof they ar collected.—Maters to be intreated in the Presbyteries: The power of the Presbyteries is to gine diligent laboures in the boundes comitted to ther charge; that the kirks be keipit in gude ordour; till inquyre diligencie of nauchtie and vngodlie persones; and to trauell to bring them in the way again be admonition or threatning of Gods iudgments, or be correction. It apertaines to the Elderschipe to tak heide that the Word of God be parlie preched within their bounds; the sacraments rightlie ministered;

the discipline intertained, and ecclesiasticall gudes vncorruptlie distributed. It belanges to this kynd of assemblies to cause the ordinances maid be the Assemblies Prouincialles, Nationales and Generales, to be keipit and put in execution; to mak constitutiones quhilk concernes ~~regener~~ in the Kirk for decent ordour in the particular kirk whar they govern, prouyding that they alter na rewles maid be the Prouinciall or Generall Assemblies; and that they mak the Prouinciall assemblies forsaide priuie of the rewles that they fall mak: And to abolishe constitutiones tending to the hurt of the sam. It hes power till excommunicat the obstinat, formall proces being led, and dew interuall of tymes obserued. Anent particular kirks, gif they be lauchfullie reuled be sufficient ministerie and session, they haue power and iurisdiction in thair awin congregations in maters ecclesiasticall. And decernes and declares the saids Assemblies, Presbyteries and Sessions, Jurisdiction and Discipline therof foresaid to be in all tymes coming maist iust, gude and godlie in the selfe, nochtwithstanding of whatsumeuer statutes, actes, canon, ciuill or municipall Lawes maid in the contrare: To the quhilk, and euerie an of tham, thir presentes fall nocht expres derogation. And because there ar diuers Actes of Parliament maid in fawour of the Papistickall kirk, tending to the preiudice of the libertie of the trew Kirk of God presentlie professit within this Realme, iurisdiction and discipline therof, quhilk standes yit in the buikes of the Actes of Parliament, nocht abrogated nor annulled, therfor his Hienes and Esteates forsaids hes abrogated, cassed and annulled, and be the tenor heirof abrogates, casses and annulles, all actes of parliament maid be his Hienes predecessours or annie of tham, for meaintenance of superstition and ydolatrie, with all and whatsumeuer actes, lawes and statutes maid at anie tyme befor the day and dait heirof against the libertie of the trew Kirk, iurisdiction and discipline therof as the saming is vsed and exerceised within this realme.

And in speciall that part of the Act of parliament, halden at Stirling the fourt of Nouember, the yeir 1443, commanding obedience to be gissen to Eugenius, the Pape for the tyme; the Act maid be King James the Thirde, in his parliament, haldin at Edinbruche the 24 Februar 1480, and all vther Actes, wharby the Papes autoritie is established: The Act of King James the Thrid, in his parliament, haldin at Edinbruche, 20 Nouember 1469, anent the Satterdey and vther vigilles to be halie dayes from euen-lang to euen-lang.

Item, that part of the Act maid be the Quene Regent, in the parl. haldin at Edinbruche, 1 Februar 1551, giuing speciall licence for halding of Peace and Zuill.

Item, the Kings Maiestie and Esteates forsaids declares, that the 129 Act of the parliament haldin at Edinbruche the 22d day of May, the yeir of God a thousand fyve houndrethe fourscore four yeirs fall na wayes be preiudiciall, nor derogat anie thing to the priuillage that God hes gissen to the spirituall office bearers concerning heads of Relligion, maters of heresie, excommunication, collation or deprivation of Ministers, or anie siclyk essentiall censers, specialie groundit, and haifand war-rand of the Word of God. Item, our Soveran Lord and Estaites of Parliament forsaids abrogates, casses and annulles the Act of the sam Parliament, haldin at Edinbruche the said yeir 1584, granting Commiissiones to Bischopes and vthers, Judges constitut in ecclesiasticall causes, to receane his Hienes presentationnes to benefices, to giue collation thervpon, and to put ordour in all causes ecclesiasticall; quhilk his Maiestie and Estaits forsaids declares to be expyred in the selfe, and to be null in tyme coming, and of nan anaill, force, nor effect; and therfor ordeanes all presentationes to benefices to be direct to the particular presbyteries in all tyme coming, with full power to giue collationes thervpon; and to put ordour to all maters and causes ecclesiasticall within their bounds, according to the discipline of the Kirk: Prouyding the forsaide Presbyteries be bund and astricted to receane and admit whatsumeuer qualified Minister presented be his Maiestie or hilk patrones.

This Act is maist remarkable, for the passing therof was flatlie denied till it was extract, and being extract and fund to haiff bein published and giffen out with the rest, it was mikle rowed and detested in anno 1596. And in deid the Kirk is addettit to Mr Jhone Mettellan, Chancellor for the tyme, for the sam, wha inducit the King to pas it at that tyme, for what respect I leaue it to God, wha workes for the confort of his Kirk be all kynd of instruments, to whom therfor be all praise and thanks for euer.

Ther was that yeir, in the monethe of Nouember, a Convention keipit at Edinbruche of a number of breithren, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligioun and professours therof. The quhilk I mention and sett down of purpose, to schaw the custum of our Kirk, louablie and profitablie obseruit heirtofore in tyme of neid and danger, quhilk, to the grait perrell of the Kirk, is now restranit and dischargit.

At Edinbruche, the 15, 16, 17, 18 and 20 dayes of Nouember, in the yeir 1592.

THE quhilk dayes the breithring, conveined from diuers partes of the countrey, to foresie and prevent the dangers imminent to the relligion and professours therof, efter incalling of the name of God, haiffing communicated mutuallie thair intelligences, bes fand the enemies of the treuthe within this countrey verie diligentlie laboring for subuersion of the religion, and findrie crewall and dangerous plottes concludit and intendit to be execut with all possible diligence, vnles the Lord, of his mercie, disapointed thair interpryse. For remead wharof it is concludit, that ther be a Generall Fast in all the Kirks of this countrey the 17 and 24 dayes of December nixt, that be trew humiliation and vnfeinyed repentance, the feirfull iudgments of God that hingethe ower this land may be prevented.

The Causes of the Generall Fast.

1. The practises of the enemies without and within this countrey, intending till execut the blodie decree of the Counfall of Trent againt all that trewlie profes the religioun of Chryst, to the vtter subuersion therof and of the Kings esteat and persone, whase standing and decey thay acknowlage to be ioyned with the standing and decey of Relligion.

2. A miserable defolation of the graitest part of the countrey, perishing in ignorance throw leak of pastors and sufficient moyen to intertean the Word of God amangs tham, with a cearelesnes of the Magistrats to remead thair miseries.

3. A feirfull defection of a grait number of all esteats in this land to Papistrie and Atheisme, specialie of the nobilitie, throw the resorting and trafecting of Jesuites, Seminarie Preifts and vther Papists, without execution of anie Law againt thame.

4. The generall disfordour of the hail esteat of the Comoun Wealthe, overflowing with all kynd of impietie, as contempt of the Word, blasphemie of the name of God, contempt of the Magistrat, treson, innocent blood schede, adulteries, witchcrafts and sic vther abominable crymes.

This causes to be enlarged and eiked be the discretion of euerie brother, according as he shall haiff sure knowlage and sence of the premisses.

Item, it is ordeanit that euerie presbyterie trauell within their awin bounds till inform the specialles and best affected gentilmen among tham of the practise of the enemies, and to moue tham to be vpon their gard, and in readines vpon aduertisment for defence of Relligion and professours therof, and resisting of the enemy; and to tak vpe and compose all feiddes, namlie among tham that ar trew professours, or at the least assurances, whar full aggriment can nocht be presentlie procured, and to resauie their subscriptiones vnto the generall band, at leift whar it falbe thought requisit, at the discretion of euerilk Presbyterie. And because the Presbyteries vnderwrytten, for diuers considerations, craues the assistance of sum vther breithring, the breithring heir conueined hes appointed Mr Robert Pont to concure with the Presbyterie of Aberdein for the effect aboue wreittin; Mr Robert Rollok with the Presbyterie of Dalketh, and Mr Robert Bruce and David Lindsay with the Presbyteries of the Waft for vptaking of the deadlie feiddes betwix the Maister of Eglintoun and the Erle of Glencarn, the Lardes of Garlies and Blakwhean, &c. And to this effect, that they obtiein his Maiesties Commiffion, and procure his Maiesties Commiffionars may be direct with thame; and they till attend on this as their lesar will serue. And in the mean tyme, that his Maiesties Letters be obtained to moue the parties till assure, and the Presbyteries to trauell sa far as they may be their awin labours.

Item, that the breither acquent thamselues withe the histories of the crewaltie of the confederates of the Councill of Trent, practeifed against the fathfull in vther countreyes, and inform their congregations thair of, as lykwayes of the lyk crewalties against thamselues, gif they preueall in their wicked attempts. And in respect of the subtiltie and secreit craft of the aduersars, wha now sa deiplie hes lerned to dissemble their proceedings, that speciall sutt be maid to God in our publick prayers, that the plats and hid practises of the enemies may be discouered, brought to light and disapointed.

Item, It is ordeanit that ther be an ordinarie counseill of the breithring vnderwrytten, viz. Maisters Robert Bruce, David Lindsay, Robert Pont, Jhone Dauidfone, Walter Balcanquall, James Balfour, Patrik Galloway, Jhone Dunkesone, wha shall conuein ordinarie euerie onk ans, and offer, as occassion shall craue, to consult vpon sic aduertisment as falbe maid to them from diuers partes of the countrey or vtherwayes, and prouidere in omnibus ne quid ecclesia detrimenti capiat. And for the better execution of their conclusionnes, it is ordeanit that ther be ane ordinarie Agent to attend in Edinbruche vpon tham, viz. Mr James Carmichael, till the nixt Assemblie Generall, whase office shall consist in the poincts following:—

Imprimis, He shall trauell diligentlie be all meanes to be informed of the practises of Papists, as be merchants and passingers coming from vther countreyes, and all sic as from anie part of this countrey resorts to Edinbruche. For the quhilk cause also, the Ministers in euerie part ar commandit to mak cearfull aduertisment of all kynd of practises against the relligioun of all Papists, Jesuistes and reseatters of tham within their bounds, and all vther weghtie enormities that shall fall out and com to their knowlage, and that in forme as efter followes:—

Mr Andro Cramby and Mr George Monro for Ros; Mr Thomas Howisone for Inuerne, and Jhone Forster for Forrese, shall send their aduertisments to Mr Alexander Dowglas, Minister of Elgean.

Mr Alexander Dowglas for Elgean shall send to Mr Piter Blackburn, Minister of Aberdein. Mr George Hay for Banff, Mr James Duff and Mr Gilbert Gardin for Strathbogy, Mr Jhone Strath-anthfone for Mar, Mr George Paterfone for Garioch, and Mr Deuncan Dauidfone for Dear, shall send

so Mr David Cunningham, Minister at Aberdeen. Mr Peter Blackburn and Mr David Cunningham fall send their advertisements to Montrose. Mr Andro Miln for Mernes, Jhone Dury for Brechin, Mr Arthur Fithie for Arbroth, Mr James Nicolson for Meigle, fall send to Wilyeam Chrystifone, Minister of Dondie. Wilyeam Chrystifone fall send to Mr Adam Mitchell, Minister at Cowpar, and Mr Adam to Mr Thomas Biggar, Minister at Kingorn, and Mr Thomas to Mr Walter, Minister at Edinbruche.

Mr Wilyeam Glas for Dunkeld fall send to Mr Jhone Malcolm at Perth; Mr Jhone Malcolm to Mr Walter at Edinbruche. Mr Wilyeam Stirling for Dumblean, Mr Patrik Simfone for Stirling, Mr Jhone Spotwode for Linlithgow, Mr Adam Jhonstoun for Dalketh, James Gifone for Hadintoun, Mr Robert Habroun for Dumber, Mr Archbald Dowglas for Peapbles, Jhone Clapperton for Hutton, Mr Wilyeam Messan for Dunse, Mr Jhone Knox for Melrose, Mr Andro Clayhill for Jedbruche, Mr Hew Foullarton for Drumfreise, Mr David Blythe for Kirkcubrie, Mr James Danidfone for Wigtoun, Mr Andro Hay for Glasgw, Mr Robert Darrouche for Hamilton, Mr Robert Lindfay for Lannerik, David Fergusone for Dumfermling; all thir fall send their advertisements directlie to Mr Walter Balcanquall in Edinbruche.

Jhone Porterfeld for Aire, Mr Robert Wilkie for Irwing, Mr Jhone Rose for Dumbarton, Mr Andro Knox for Paisley, fall send to Mr Andro Hay in Glasgw, and he to Mr Walter in Edinbruche.

Mr Andro Melvill for St Andros, Mr Thomas Bowchanan for Cowpar, fall send to Mr Thomas Biggar, Minister at Kingorn, and he to the said Mr Walter; and last, Mr David Spense for Kirkady to the sam Mr Walter. Prouyding that if anie of the aboue wrettin breithring haiff the commoditie of a trustie bearer vtherwayes, or if the mater be of sic weght that it will nocht suffer delay, in that case they fall send to Edinbruche to the said Mr Walter immediatlie. And to the end that the forsaide breithring may haiff the mair sure intelligence, it is ordeanit that euerie brother within the Presbyterie fall giff tham sure information at all occasionnes neidfull.

Secondlie, Efter the said agent fall receane thir intelligences and advertisements, he fall at the first meitting communicat tham to the conceill of the breithring; and if the mater requyre hast, the Agent fall convein the Councell for that effect; and being found be tham to requyre fordar advyse of vther breithring, the said Agent fall convocat them be his Lettres, according as he fall receane direction fra the Councell.

Thridlie, Whatsoever fall happen to be concludit be the Councall of the breithring to be futed at his Maiestie, Counfall, Session, Provest and Balyies of Burrowes, Convention of Esteates, Burrowes or Barrones, or vthers whatsumener, the said Agent fall attend fathfullie and diligentlie for executing thair of, and report his diligence to the Councell.

The said Agent fall seik out and extract all Letteres, Acts, and Decreits anent the cans committed to him, and vse and direct tham as they aught to be, and to communicat tham, togidder with the conclusiones of the Conceill, to sic Presbyteries and partes of the countrey as the Conceill fall direct, according to the forme, and be the persones aboue wrytten, ordine retrogrado.

The said Agent fall wryt the Memoirs of the Kirks proceedings and dealling with the Prince, Councall and Esteates of this realme, fra tyme to tyme sen the Reformation of Relligion, to be a monument to the posteritie. And for that effect it is ordeanit, that from all Presbyteries, scrolles, wryttes and anie pices that ar in the haldin of anie breither, salbe directed to Mr Walter Balcanquall to be delyuerit to him. And lykwyse all proceedings and deallings, quhilk the Kirk fall haiff with the King, to be noted be him heirefter, &c.

Item, It is ordeanit, that thair be a comoun purse for furneing of necessarie expences for the affaires forsaide, without the quhilk they can nocht tak effect. And that for the present, Mr Robert Bruce, with sic as he thinks guid to adioyne to him, fall mein the want of thir comoun expences in sa dangerus a tyme to sic men of all esteates as he knawes to be weill affected, that be thair liberalitie this want may be supplied, vntill sum guid ordinarie mean be fund out for that effect. And that the sommes collected be put in a box, wharof thair falbe twa or thrie keyes in the hands of twa or thrie breithring of the Councall, wha fall deburs therof as the said Councall fall command thame.

Item, It is ordeanit, that the said Counfall fall trauell erneslie with his Maiestie and Counfall, that the Articles following may be granted:—

That his Maiestie, be publict proclamation, mak his guid affection toward the Relligion and professours therof knawin to his baili subiects, and promise to meantein and defend it against all enemies without and within, to the vttermaist of his powar; and that he accompt all the enemies therof to be enemies of his esteat and persone, and of this Comounwealthe; charging heirfor his baili subiects to ioyne thamselues in a vnitie and professioun of the trew religion professed within this countrey, and subscriue the generall band for the meaintenance therof against whatsoever enemies, quhilk falbe presented to tham be the Ministrie.

That a Commission be granted till a certean of the best affected noble men, barrones and gentlemen and magistrats within borrowes, that is to say, to the Provest and bailies of euerie broughe within thair towns and liberties therof; Robert, Erle of Orkney, James, Lord Zetland, Michall Balfour of Montwhanie, for Orkney, &c. to execut all Acts of Parliament and Counfall against whatsumeuier Jesuites, Seminarie Preists, excommunicat and trafecting Papists and thair reseaters, and to cause mak Wapinschawings, and convein the countrey in armes, at all occasions neidfull for defence of the trew religion, and resisting of the enemies therof.

That a sufficient number of the wyfest of the noble men, barrones and best affected to religion, his Maiesties esteat and standing, and the weill of this Commoun welthe, be apointed vpon the Secret Counfall, and mak thair residence in Edinbruche this winter, and fordar, ay whill the conspiracies, plattes and attempts of the enemies of religion within this countrey be disapointed and repressed.

That all Papists and practeisars against the Relligion be remoued from his Maiesties companie, and debarrid from all publict charge, Commission, Lieutenandrie or publict office.

That all Skippers and Maisters of shippes fall present to the Magistrat and Counfall of the place whar they fall aryve, all passingers, merchants and vthers that fall com with tham in thair shippes, wha fall giff thair conscience and aithe of all persones and packets of letters or buiks whatsumeuier, quhilks they haiff receavit at anie port sen thair departour, to be delyverit to anie persone or persones within this countrey or without. And giff thay haiff sett on land at anie part anie persone or persones, or delyverit packets or buiks, coffars or kifts to anie whatsoeuer, vnder pean of confiscation of shippes, guds and gear.

That a Commission be giffen to the persones vnderwryttin, viz. , to sett down a constant form of prouision of Ministers stipends at euerie congregation within this countrey; and that to be ratefied in Secret Counfall, Session and Chacker to haiff the strainthe of a Law quhill Parliament, and then to be ratefied be the haili Esteatts.

Last, It is ordeanit that ther be a Generall Assemblie at Edinbruche the nynt of Januar nixto-com, in cais the Parliament hald; and gif the Parliament be continowed, that the Presbyterie of

Edinbruche gif aduertiment therof to the breither of all Presbyteries, that they mak na waft tranell.

And thir things deuyfit be my vncl Mr Andro with the rest of the breithring, Mr James Nicolfone and I war ordeanit to pen and sett in ordour.

Betwix this Convention and the Generall Assemblie following apointed, the Lord euer watchfull over his Kirk, detected a strange conspiracie of certean of our nobles in maner following. A certean young gentilman, Mr George Car be nam, was attending on a shipe at the Waft fie, whar his priue conversation being espyed and his speitches taken heid to, it was perceavit him to be a papist passing to Spean; and first graitlie suspected, and thereafter certeanlie knawin be sum of his familiares that he was a trafector directed with commissioun in word and wryt to the King of Spean be sum Scotis noble men. Of this Mr Andro Knox, minister at Pasley, being certeanlie informed, accompanied with sum of his frinds, went aborde on the sheppe, sche being readie to mak seale, and apprehends the said Mr George, and cerfing his coffers, finds diuers letters and blankes, directed from George, Erle of Hountlie, Frances, Erle of Arroll, and Wilyeam, Erle of Angus, subscriyvit with thair hands, wrytting, sum in Latin and sum in Frenche, togidder with thair cachets, fig-nets, &c.* He being thus apprehendit is brought with diligence to the King, and put in preffone. Vpon the quhilk also the said Erle of Angus is put in the Castell of Edinbruche, and a most frequent Generall Assemblie, conuenit at Edinbruche of a grait number of Barrones from all the partes of the Realme, besought the King to tak ordour with these vnnaturall subiects, betrayers of ther countrey to the crewall Spaineyard. With the quhilk the King tuk nocht weil at the first, quarreling the barones for thair conveying in sic number at the Ministers warning without his calling for and licence. To the quhilk they answerit freilie, that it was na tyme to attend on warnings when thair relligion, prince, countrey, thair lyves, lands, and all was brought in ieopard be sic treasonable delling. Therfor the King satteling, aggregait thair cryme verie hilie, and said it was of the nature of the things that was abon him, and withe the quhilk he could nocht dispense, and therfor promisit to tak tryell therin with diligence, and put ordour therto with all feueritie to thair contentment. Neuertheles the Erle of Angus eschaped out of the Castle of Edinbruche. The rest wer oversein, quhilk wrought a grait

* Vide, the Discouerie, &c. and examination of Mr George Car and David Grame of Fentrie, publikt in print at the executioun of the said David.

fuspition and miscontentment in the harts of all the guid fubiects of the land towards the King.*

In that Simmer the Deuill steired vpe a maift dangerous vproar and tumult of the peiple of St Andros againft my vncler Mr Andro, to the extream perrell of his lyff, if God haid nocht bein his protection and delyverance. The wicked, malitius misfrewlars of that Town, of whom I mentioned befor in the trouble of the honeft men therof, hated Mr Andro, becaufe he could nocht bear with thair vngodlie and vniuft delling, and at thair drinking, incenfit the rascals be fals information againft Mr Andro and his Collage, making tham to think that he and his Collage fought the wrak and trouble of the Town; fa that the barme of thair drink began to rift out crewall thretnings againft the Collage and Mr Andro. They being thus prepeared, the Deuill deuyfes tham an appeirance of iuft occafion to fall to wark. Ther war a certean of Students in Theologie, wha weireing to go out of the Collage to thair exerceife of bodie and gham, caufit big a pear of buttes in the Collage garding, ioyning to a wynd and paffage of the town. Wharat a certean of tham fhooting a efter noone, amangs the reft was Mr Jhone Caldcleuche, then an of the Maifters of Theologie, bot fkarfe yit a fchollar in Archerie, wha miffing the butt and a number of thak houffes beyonde, shoottes his arrow down the hie paffage of the wynd, quhilk lightes vpon a auld honeft man, a matman of the town, and hurts him in the crag. This coming to the eares of the forfaid malitius and feditius, they concitat the multitud and popular crafts and rascall, be thair words and found of the comoun bell; wha fetting vpon the Collage, braks vpe the yet therof, and with grait violence vnbesets the principall chalmer, ding-ing at the forftare therof with grait geftes, crying for fyre, &c. Bot the Lord affifting his fervant with wefdome and courage, maid him to keipe his chalmer ftoutlie, and dell with fum of tham fearlie, whom he knew to be abbusit, and with vthers fcharplie, whom he knew to be malitius abbusars of the peiple. Be the trauelles of Mr David Blak now entred to his minifterie, and Mr Robert Wilkie, primarius of St Leonard with vther maifters and fchollars of the Vniuerfitie, efter lang vexation and mikle adoe, the peiples infurrection was fattelit.

The King, be the Cancellars Counfall and moyen, was graitlie offendit with this, and calling the Magiftrats and certean of the ring-laders, ordeanit tham

* Then did I firft put in print fum of my poefie; to wit, the Defcription of the Spainyarts Natural, out of Julius Scaliger, with fum Exhortationes for warning of Kirk and Countrey.

to be tryed in particular be the barones and gentilmen of the countrey about St Andros. Bot be that occasion getting graitter bands and mair streat abone the heids of the town for slaying of the lyk in tyme coming. Seing God haid keipit bathe the honest man that was schot, and the Collage from grait hurt, Mr Andro overpaffit and forgaiff bygones, vpon a humble submiffion and band of preventing and absteining from sic falones in tyme to come.

1593.—This yeir 1593 in the monethe of August, the 28 day, being Tyfday, efter fyve years cessing, my wyff brought furthe a dauchtar, quhilk I named Margret. Sche never leuche in this lyff, bot within sax or sevin moneths died; the onlie corps that past out of my hous these diffon of yeirs. Of the quhilk vifitation I thank God I gat a softned hart and grait confort quhilk I can nocht omit vnrememberit to his praise. For the quhilk I wrot this Epitaphe:—

Sen all mon enter into presson strang
Of erdlie fleche, and ther remean a space,
They ar, but dout, maist happie all amang
Wha schortest tym remeanes in sic a place.
Lo! this hes bein my luk and happie cease,
Aboue sax moneths nocht to ly opprest
Withe erdlie bands, when God of his gud grace
Has tean me ham to his eternall rest.
Sen Chryst hes then recean'd me in his glore,
Deir mother, cease, lament for me no more.

In the monethe of September 1593, the Provinciall Assemblie convenit at St Andros, wharin the Lords watchmen of the schyr of Fyff, being informit of the bissines and dangerus delling of the papist Erles and Lords, throw impunitie and oversight of the Prince, began to wey the mater grauelie and efter guid and throuche aduyfment, condiscendit all in on voice to pronounce the sentence of excommunication vpon certean of the cheiff of tham. The quhilk was done be my mouthe, Moderator for the tyme, and the quhilk God sa blessed that the hail Kirk of Scotland approuit the sam, and the quhilk the Lord maid to be a speciall mean of preventing extreame danger of wrak of the Kirk and Comoun weill of Scotland, and bringing of the enemies to for-faultrie and exyll. The names of the excommunicat was Wilyeam, Erle of Angus, George, Erle of Hountlie, Francis, Erle of Arroll, Jhone, Lord Home, S^r Patrik Gordoun of Achindown, and S^r James Chisholme, Knights. This our Synod communicat with diligence to all the provinces of the Land, and

crauit a meiting of Commiffionars from thame to be keipit at Edinbruche in October following, for profecuting of the mater.

That Convention at Edinbruche was frequentlie keipit bathe be minifters and barones, wherin it was thought guid that Commiffionars therfra bathe of the ministrie and gentilmen and burgesfes fould be direct to the King, craving ordour taking with these excommunicat papift Lords; namlie it was verie greiws to the breithring to heir that the faids excommunicat Lords haid re-pearit to his Maieftie and spokin him at Faley, euen immediatlie befor the meiting of the Kirk. This was gevin in Commiffion to be regratit. The King at this tyme was in Jedbruche, and the mater suffered nocht delay, for these papift Lords was making grait preparation of armes, and amassing thair frinds to repear to the King and cease about his persone. Therfor it behoued me, (all vther refusing except Mr Patrik Galloway, the Kings ordinar minifter, wha was to go thither,) to tak iorney to Jedwart, accompanied with twa barrones, the Lards of Merchiftoun and Caderwoode, and twa burgesfes of Edinbruche; whar finding the King, war bot bauchlie lukit vpon. Our affembly of Fyff was bitterlie inveyit against, namlie my vnclie Mr Andro and Mr Dauid Blak. I answert for all, as it pleasit God to giff, and efter the Kings coler appeasit, we dischargit our Commiffion in maist humble and fectfull manner. The King againe was crabit at the Convention of Edinbruche, namlie at the barrones and burgesfes, wha stude honestlie be it, saying it was in trew and vpright hartes, with all dewtie and reuerence to his Maieftie for preventing of imminent euill and danger to his Stat, Relligion, and Countrey. Sa that night delyuering our petitiones in wryt, betymes on the morn, we gat our answers in wrait fear aneuche, and returned on the thride day to the breithring. Ane of the speciall answers was, That the King fould hauld a Convention at Lithgow soone efter his retourn from the Southe, whar he fould tak ordour with all these maters.

Bot the breithring, certeanlie informit that the papift Erls was conveining all thair frinds of purpose to be present at the said Convention, and place thamselues about the King, thought meit that all fould with diligence retourn ham to thair countreyes, and mak warning thair of to thair barrones and brouches, schawing the Kings guid answers and the enemies purpose; desyring therfor all to be in readines to keipe the said Convention for disapointing the aduersar; and for that effect to repear till Edinbruche a few dayes befor, ther till advys anent thair proceidings. The quhilk was done be euerie Commiffionar with exact diligence.

Ther was a Convention of the barrones of Fyff keipe at the sam tyme at Cowpar, to the quhilk my vncle Mr Andro and I hasting, maid tham to direct speciall barrones of thair number with certean of the ministerie, to the town of Perth to incurage tham, and to promise tham assistance for keiping of thair town against the excommunicat Erls and thair forces. The quhilk they did, till, be the Kings charge, they war constreanit to receaue tham. The best and maist zealus barrones, gentilmen and burgesses, war on fut in readines to keipe the dyet at Edinbruche, namlie heiring of the Erls of Hountlie and Errols forces come to St Jhonstoun, till the King send expres discharge of the said Erls forces, and commandit tham withe a few of thair frinds to abyde quyetlie in Perth, attending his will anent thair esseares. Quhilk being vnderstud, leaving ther armes, commissiounars coming from euerie parochie and presbyterie, keipit the dyet at Edinbruche, at quhilk they resoluit to direct from that Convention a comission of barrones, burgesses, and ministers to the King and Convention of Esteattes at Linlithgow, withe petitiones as of befor. Sa the number send to Jedwart being dowblit, cam to Lithgow, amangs the quhilk (because, as they said, best acquainted with the haill proceadour of the mater,) I was chosin to be speitchman and presenter of the petitions. Bot the Chancellor Mattellan haid dresfit all to our coming, sa that thair was nocht mikle ado at that dyet, bot all remitted to a new Convention of Esteats, to be haldin at Edinbruche the monethe following. The Erls papists turning bak, and all our folks going ham, with thankfull harts to God for disapointing of a maist dangerus interpryse as euer was of an be papists in this land.

The Convention at Edinbruche followit efter in the monethe of December, whar I, withe vthers apointed, presented of new our former petitions; the quhilk the King receaving, contentedlie promisse to satisfie at efter noone. At quhilk tyme we attending, ther was offers of satisfiacion to the Kirk and the Kings Maiestie, giffin in be the Erls agents, whervpon the nixt day the King, with large discourse, schawes to the Esteattes whow dangerus the mater was, for giff the offers of these noble men war refusit, they wald desperatlie go to armes, and get forean assistance, quhilk might wrak king, countrey, and relligion. And sa be that and sic lyk arguments, inducit the Esteates, (wha seing the Kings inclination vses nocht to gainstand, for manie of tham that ar called ar prepared befor hand for the purpose,) to condifend to an vptaking of the mater. And sa diuers dayes was deuyfit that Act of Abolitioun; of the quhilk I will nocht speak, nocht being my purpose to wryt a Storie ather ciuill or ecclesiastik, but onlie to minut in Memoirs the things quhilk God maid me to

heir and fle; bot trewlie quhilk my hart pitied fallen fear. The King, by this dealling, brought himself in graitt suspition and mislyking of his best subiects, bathe for fauoring of Papists, and of him wha haid sa notoriousslie committed that filthie murdour of the Erle of Murray at Donibirfall.

My vnkle Mr Andro, vsing alwayes to speak planlie with zeall and birning affectiones to the honour of God and the Kings weill, gaiff him at this tyme a maist scharpe and frie admonition concerning his euill thinking and speaking of the best frinds of Chryft and himselff, the Guid Regent, Mr Knox, and Mr George Bowchanan; and his thinking weill and fauoring of Chryft and his graitest enemies the papists, and namlie that Hous of Hountlie, desyring confidentlie that sic as war his counfallours therin sould kythe in presence of the Esteatts, and giff he convicted tham nocht of fals, treasonable and maist pernitiis doing therin against Chryft, the Kings persone, his esteat and realme, he sould nocht refuse to go to the gibbet for it, prouyding they being convict sould ga the sam gett. Withe the quhilk the King and his Counfallors comported, and past ower the mater with smylling, saying the man was mair zealus and coleric nor wys.

On the Michelmes that yeir, the crafts and burgeses of St Andros changing ther prouest, for the Lard of Darfie, chofit Capitan Wilyeam Murray, quhilk maid Darfies frinds to rage sa, that Burley cam vnder sylence of night and tuk an honest man out of his hous and caried him away; at the quhilk braue exployt, Burley was mutilat of a fingar to begin his warrs withall. His man Mylles, another night, with certean companiones, his complices, cam to an vther honest mans hous and rest away his dauchtar. And last, the said Lard of Darfie maid a grait conuocation of his frinds, with the quhilk in armes he purposed to enter in the Town and abbuse certean citiciners therof at his pleasour, and that indeid of the best sort. The quhilk, when it was meined to my vnkle Mr Andro, being then Rector of the Vniuersitie, and sa a ciuill Magisttrat, convocat the haille Vniuersitie, and schew tham whow thair mibours of the Town war oppressed, and what Gods law and manes bathe craued in sic a ceas. And sa resolut to tak armes for helpe and defence of the town, and comfortablie affistid with my Lord Lindsay, S^r George Dowglas, and diuers gentilmen of the countrey, maid the invadder fean, for all his forces, to byd out, and tak reasone in part of payment. He merchet mikle of that day withe a whait speare in his hand, as he wear a corslet thereafter at the dinging down of Streabogy.

The wintar following, God prouydit in the place of Mr Jhone Robertstone,

an of the Maisters of the New Collage, a godlie, honest, and lerned man, Mr Jhone Jhonston, wha, efter diuers yeirs peregrinatioun for the studie of guid letters in Germanie, Geneu, France, and England, cam ham and contented to tak part with my vncle, Mr Andro, in the said Collage; and wha sen syne hes bein a grait helpe and confort to my said vncle, and ornament to the Collage and Vniuersitie. Mr Jhone Caldeleuche withstod his electioun, and troublit the Collage and Vniuersitie verie mikle, and last raisit foummonds and callit ws befor the King and Counfall. Bot he was send ham the graitter fooll, whar for his violation of the actes and troubling of the Vniuersitie, he was deposit from all office bearing within the sam. God warnit me of that trouble be a dream of fyre and water, quhilk moued me mikle, and wharof I fand a notable effect be an extream danger of drownning going ower the Ferrie of Kingorn, at Granton Cragges, to keipe a dyet in that mater. And a wounderfull deliuerance alas for thankfulness! THE XX DAY OF MERTCHE AT GRANTON CRAGES.

1594.—About the spring tyme in the yeir following, 1594, the outlaw Bodnall kythe openlie with forces at Leithe and at Preistfeild, bot withe lyk succces as often tymes befor. He tuk vpe men of war in secret vpe and down the countrey, and gaiff out that it was at the Kirks employment against the Papists, quhilk maid me, being then mikle occupied in publict about the Kirks effeares, to be graitlie suspected be the King, and bak speirit be all meanes. Bot it was hard to find quhilk was neuer thought. For I neuer lyket the man, nor haid to do with him directlie or indirectlie; yea, efter guid Archbald, Erle of Angus, whom God called to his rest a yeir or twa befor this, I kend him nocht of the nobilitie in Scotland that I could communicat my mynd with anent publict effeares, let be to haiff a delling with in action.

The Generall Assemblie conveined at Edinbruche in the monethe of May; my vncle Mr Andro, chofin Moderator. Thair compeired the Lord Home, making humble supplication to be relaxed from excommunication. It was granted vpon certean conditiones verie streat, the quhilk in cais he sould thereafter contrauein or nocht fulfill, he sould be of new denuncit accusit. Bot the said Moderator nocht finding sic takens of trew repentance as he wald haue cravit, and thought neidfull to be sein be the Kirk, namlie sic grait number and force of enemies being in the countrey, efter he haid schawin his reasones to the Assemblie, wald nocht pronounce the sentence of absolution: Bot Mr David Lindsay being last moderator did it.

Therefter the ſentence pronuncit be the Synod of Fyff againſt the reſt was approuen and rateſied be the haill Aſſembly, acknowlagin therein the ſpeciall benefit of Gods providence in ſteirin vpe the ſpreits of his ſervants to be wac-ryff, cearfull, and curagius in the wark of his glorie and cauſe of his Kirk. And during the tyme of Aſſembly was directed, with Commiſſionars, certean Articles and Petitiones to the King. Amangs the quhilk commiſſionars I being named, ſum ſaid it was nocht convenient, being ſuſpected and euill lyked of be the King. To the quhilk opinion the Aſſembly beginning to inclyne, I ſtud vpe and ſaid, I haid bein employed in commiſſion oft tymes againſt my will, and when things was mair peanfull and dangerus, even when vthers reſufit, bot now even for the reaſone quhilk was alleagit, I wald requieſt for it as a benefit of the breithring to ſend me, quhilk wald be the onlie way to cleir bathe them and mie of ſuſpition and ſklander, for even vtherwayes I meined to preſent myſelf at Court befor the King, to ſie gif anie man haid aught to ſay to me. Of this the breithring war glaid, and reſolued in a voice to ſend me. Sa coming to Sterling, whar the King was, far by our expectation we war maift gratiouſlie accepted. All our Articles war reaſonit and anſwerit be his Maieſties awin hand wryt vpon the margent, and that verie fauorable to our grait contentment; and therefter, I that was the grait traitour, with the reſt callit in to the Cabinet with the King alleane. His Maieſtie beginnes to regrat that he could nocht find that freindlines in the Kirk quhilk he crauit and wiſſed. I haiffing the ſpeitch answered, Ther was a peccant humor in the body quhilk behoued to be purged, or it could nocht be out of danger of diſeaſe, yea deathe. The King asked me what that was. I ſaid it was ſuſpition on ather ſyde; for purging wharof it war beſt we ſould be frie on ather ſyde, and ſchaw our greiſſs and occaſiones of ſuſpecting the warft, the quhilk being remouit, the body wald be curit and haill. The King thought it maift meit and pertinent, and begins and expones what he haid: 1. Concerning the aſſembling of his ſubiects without his licence. To the quhilk we anſwerit, we did it be the warrant of his Maieſties lawes, and of Chryſt, according to the Word, and cuſtom of our Kirk ſen the beginning, quhilk nather haid, nor be Gods grace euer ſould be to his Maieſties hurt, bot honour and weill. 2. Concerning the excommunicating of his ſpeciall ſervant and noble man the Lord Home. We anſwerit, That he was a profeſt dangerus papift, in courſe with the reſt, and whowſone he repented and reteired from them, as we war in guid hope he ſould do, and approue himſelf to the preſent Aſſembly, he ſould be relaxed and his Maieſtie ſatiffieit theranent. The

3 and last, was concerning Mr Andro Hountar, minister, wha haid kythed in open fields with Bodwell. We answerit, that incontinent thereafter the Presbyterie of St Andros haid proceedit against him, and haid deposit him of his office of ministerie. Then his Maiestie ceassing, I asked if his Maiestie haid anie thing to say to me. He answerit, Na thing mair nor to all the rest, saiff that he saw me ane in all commissiounes. I answerit, I thanked God therfor, for therin I was serving God, his Kirk, and the King publictly, and as for anie privat vnlawfull or vndewtifull practise, I wald wis traducars (if anie was of me to his Maiestie) sould be maid to schaw thair face befor ther King, as I presentlie haid procured of the Kirk to do of sett purpose. And thereafter exponing all our greiffis and petitiones, receavit, as said is, verie guid answers, namlie a promise of a Parliament with all convenient diligence, wharin these excommunicat papist Erles sould be forefaultit, and thereafter proceedit against with fyre and sword. Efter the quhilk, the King taking me asyde, cauffit vthe the Cabinet, and ther conferrit with me at lainthe alean of all purposes, and gaiff me speciall commendationes and directiones to my vncle Mr Andro, whom with me he acknowlagit to be maist fathfull and trustie subiects. Sa of the strang working of God, I, that cam to Sterling the Trator, retourned to Edinbruche a grait Courteour, yea a Cabinet Counfallour; and sa indeid continowed till these papist Erles war brought hame and restored againe, as we will heir at lainthe heirefter.

The Parliament according to promise was solemnizet in the moneth of Junij, 1594, at quhilk the excommunicat Erles forsaide war, vpon the intercepted wryttings and blanks, forfaulted, streat actes maid against Mes heirars and papists, and monie guid in fawour of the Kirk, for ministers leivings, gleibs, and manfes. And I being then in grait credit, purchassit be the Kings awin speciall cear and fawour, ane Act in fawours of the honest men of St Andros, James Smithe and Jhone Walwode, for retourning of tham from exyll to thair awin countrey, citie, hous, wyff, and childring.

In the heruest quarter thereafter, the Erle of Argyll, authorised with the office of Lieutenantrie, prepeared a grait armie, with the quhilk he cam vpon the Erle of Hountlie, and saught him at Glenrinnis, aboue Murray land, with vincertan victorie, bot graittest los to Hountlie; for excommunicat Auchindown was ther slean, with vther diuers gentilmen of his kin, ther horses all spoilled, and a grait number of the best heavilie woundit, quhilk maid tham vnable thereafter to mak anie resistance to the Kings armie.

This was in the end of September, and in the beginning of October following the King, with companies of horfmen and futtmen vnder wages, by the comoun forces gathered be proclamation, past northe againft thefe Rebelles, whom my vncler Mr Andro and I, with vthers of the minifterie accompanied alfo at his Maiefties defyre, to bear witnes of his peanes and feuear proceedings againft thefe, becaufe the peiple war yit gealous ower the King for his knawin and kythit fawour to the Erle of Hountlie. At our coming to Aberdein we fund na refiftance, bot the enemies fled and darn'd. Yit the King refoluit to go fordwart to thair cheiff houffes for demolifhing therof; bot extremitie of wather fteyed him till almaiſt the firſt monethe was confumed; and for the nixt ther was na pay to the wagit horfmen and futmen, wherin ſtud the forces that war reposit on to do the turn. It was therfor be his Maieſtie and Counſall thought a turn wheron the haill cauſe dependit, to direct a man of credit, fathfulnes, and diligence to moue the brouches and weill affected of all rankes to ſend with diligence the ſecond monethes pay, for the quhilk I was maid choiſe of be the King, Counſall and Breithring. Wharof I mak mention to the praiſe of my guid God, wha keipit me, and directed all aright, the meſſage being maiſt peanfull and perrillus, bathe for my perſone and fame and eſtimation. The iorney was lang to go to Edinbruche and re-tourn again with diligence to Aberdein in extremitie of euill wather, the countrey broken and dangerus; and that quhilk effrayed me maiſt, I was comandit to wrait to Eingland to Mr Bowes ordinar Ambaſſatour, and to aſſure the breithring of the minifterie of Edinbruche and all vther, yea to preatche it, that ſeing the Rebels war fugitiue, thair principall houffes ſould be demolifhed to teſtifie the Kings vtter indignation againft thame. And yit the treuthe was, I was nocht twa dayes on my iorney, when ſic moyen was maid that thair ſould be na mair done bot a vewing of the places and returning againe. Bot the Lord my God haiffing a cear of me ſaued all, except my man, wha at my retourning, throw exces of trauell, tuk ſeiknes in Cowy and died. I haid alſo a ſpeciall frind behind whom God vſit as inſtrument to work that wark and ſaiff my creadit. This was my vncler Mr Andro, wha being at Streabogy, and preſent in Counſall daylie, when be manieſt vottes it was inclyning to ſpear the hous, he reaſoned and bure out the mater ſa, be the aſſiſtance of the guid Lord Lindſay and Capteans of horfmen and futmen, that at laſt the King takes vpon him, contrar to the graiteſt part of the Counſall, to conclud the demolifhing of the hous, and giff command to the maiſter of wark to that effect, quhilk was nocht lang in executing be the ſouldiours. When

all was done, lytle found meining and small effect fordar was product. For the King returned Southe, and left the Duc, Lieutenant behind to accompis the mater, wha tuk vpe rigorusslie the penalties of countrey peiple that obeyed nocht the proclamations, and componed easelie with the assistars of the rebels, be auaritus and craftie counsallars wha war left with him, quhilk raised a grait offence and out cry, and litle vther guid. Alwayes in end these papist excommunicat and forfaultit Erls war compellit to pas aff the countrey, and sa God triumphit ower tham, till in his iustice for our sinnes they war retournit and sett vpe againe. Bot because thereafter my diligence was thought ower grait, and my speitches ower frie in that mater, for my awin releiff and defence I haiff thought guid till inregister heir the wrytings quhilk I gat at that tyme from the King and Breithring.

To our traift frinds the Ministers of the Euangill at Edinbruche.

TREST FRINDS, We greit yow hartlie weill. At the leat Conventioun of our Esteats assemblit for the preventing of the dangerous practeises of the Papists, and vthers our vnnaturall subiects ioynt and conspyring the subuersion of Relligion, the wrak of our persone and estate, and perpetuall thraldome of our countrey to maist merciles strangers, it was resoluit that we sould with all cele-ritie haift in expedition toward the Northe, lest giff tymous remead war nocht pronydit thair expected strangers might arryue; and for the better effectuating therof, it was thought requisit that we sould haiff our ordinarie force of horsmen and fatmen, (of the quhilks our burrowes verie kyndlie, and of guid will yeildit to a sowme for susteining of a thousand fatmen the space of twa monethes, as we ourself pronydit be our awin privat moyen the first monethe to our hors men,) the wather being verie unseasonable, and sic spaittes of waters, as with grait difficultie, and nocht without perrell of a grait part of our armie, could we attein to this town befor the half of the first monethe was expyrit: Wherby, and be the retreat of our Rebelles coueredlie to corners and hid-dilles, thinking to weirie us, and abyding the ischew of the pay of our waigit men, as things heir ar lyk to draw to gratter lains then we expected, yit feing what our departour from this might import, and whow manie dangers ar imminent, we ar fullie resolued to mak our residence heir, and to depart na whar elles, whill we hane fullie settled this part of the countrey, and put it to sic point as litle danger salbe fearit, giff we be aydit be your kyndlie helpe and promised releiff. We will, therfor, maist effecteousslie desyre yow, that yie wilbe instant be all meanes to moue that our brouche of Edinbruche, and the rest of our burrowes, to haue at us in this town befor the xxviij of this instant the second monethes pay, with the rest of the first monethes, wherof onlie that an half yit is reslaned. Without the quhilk we wilbe constreanit to leaue this guid and necessar wark vndone; wharby the aduersaries wilbe sa encouragit, as they will luk for na resistance, and haiff the countrey opin to strangers; quhilk, befor it sould fall out in our tyme, or anie blam might be imput to us, we haid rather giff crown, lyff, and whatsoener God hes put in our hands. Be nocht therfor could nor slaw in this mater, but employ your haill means, and sic the sam effectuated, whilk we dout nocht bot yie will do, and interpon all your guid trauelles and diligence to that ef-

fect. Fordar, we commit to this bearer, Mr James Meluill, whom we haiff expresse chofin to this message, and we wis yow to credit as ourselff. Sa we comit yow in Gods holy protection. From Aberdein the xvj of October, 1594.

Sic subscribitur.

JAMES R.

To our treft frinds the Prouest, Bailies and Counsell of our brouche of Edinbruche, and the rest of our burroues.

TRAIST FRINDS, We greit yow hartlie weill.—This bearer, Mr James Meluill, being an of the Ministerie that hes accompanied ws in this haill iorney, and therthrow best acquainted with all our proceedings in the way, and since our heir coming, We haiff takin occasion annes earand to direct him toward yow, to signifie to yow particularie, whow we haiff bein occupied, and what our intention is befor our retourn. As alwa haiff instructed him in sic things as he fall specialie impart to yow in our name, anent the furtherance of the cause in hands, whom we will desyre yow firmilie to credit as ourselff. And sa remitting the mater to his sufficiencie, and the particular Letter of the rest of the ministerie heir, We commit yow to God. From Aberdein, the xv of October 1594.

Sic subscribitur.

JAMES R.

To our right worshipfull and deir Breithring the Ministers of Edinbruche.

Manie ar the tribulations of the righteous, but the Lord delyuereth tham out of tham all.

RIGHT WORSHIPFULL and deir breithring: Albeit the Lord ia inflice thretned this Land withe heaue indgments for the contempt of his fauour, yit we find that in the middes of wraethe he remembreth mercie, and owercomethe when he is iudged. For the King and his Counsell, with his haill companie daylie growes in ernest affection to advance the guid cause agaiast the enemies therof, and hes reasolutlie concludit be the grace of God, nocht to remoue out of thir partes befor the vtter overthrow of the aduersarie caus, wherin, as we haue iust occasion to prais God, sa we ernestlie recommend to your prayer the guid and happie succes of this action. Requyting yow lykwayes to employ yourselffs with our brother Mr James Meluill, the bearer, at the hands of your awin Town, that a guid cause be nocht forsaken at the vtmaist point, and fall throw leak of sufficient moyen to bear it furthe; as we dout nocht to find your effectuell assistance according to your zeall. The rest to the bearer whom yie will creadit. The Lord preserve yow, and direct all your proceedings to his glorie. From Aberdein the xvj of October, 1594.

Your breithring and fellow laborars in the Lords heruest,

Sic subscribitur.

AN. MELUILE.

M^r. P. GALLOUAY.

JA. NICOLSON.

1595.—The yeir following* Mr David Blaks ministerie in St Andros, quhilk haid wrought notable guid effects, bathe in the town for the weill of all the peiples faulles, and ther republict, and guid ordour of prouifoun for the pure, as also to landwart for purpose of biging of kirks, and in the Presbyterie moving non residents to tak tham to thair kirks and charges, began now be the deuill invying it to be branglit. The instruments war the Manse-moungar, (sa Mr David named him,) Wilyeam Balfour and his fawourars, wha fearing Mr David preualing against him, and euicting of his hous in the Abbay to be a manse to the minister, causit, be diuers courtiours and vthers, the Kings eares to be filled with calumnious informationes of the said Mr David his doctrine and ministerie. As lykwayes be his occasioun of Mr Andro, my vncl, Rector of the Vniuersitie, being the principall mean of the said Mr Davids bringing and placing thair, and meanteiner and assistar of him in his ministerie.

Sa, in the monethe of August 1595, the said Mr David and my vncl ar chargit to compeir befor the King and Counsell at Falkland to answer for certain speitches vttered be tham in thair doctrin against his Maiesties progeniours; of the quhilk I knew na thing bot be aduertisment fra my vncl from St Andros to keipe the dyet. Coming to Falkland, the King inquiryres of me, What I thought of Mr David Blak? I answerit, "I thought him a guid and godlie man, and a mightie preatchour, and a man whase ministerie had bein verie forcible and fruitfull in St Andros."—"O," sayes the King, "yie ar the first man and onlie that euer I hard speak guid of him amangs ministerie, gentilman or burgeses."—"Surlie, then, (say I), I am verie sorie, sir, that your Maiestie hes nocht spokin with the best fort of tham all."—"I ken," sayes the King in coler, "the best, and hes spoken with tham; bot all your seditius deallings ar cloked, and hes bein with that name of the best men."—"Then, surlie, (say I,) sir, your Maiestie sall do weill to giff Mr David a syse of anie in all tha thrie ranks, excepting nan bot sic as hes knawin particulars; and giff they fyll him, I sall speak na mair in this maner to your Maiestie, till

* An. 1595.—In the monethe of Merche, 27, being Furifday, about alleavin houres of the night, in place of a farie las that never leuche, God gaue me of my wyff, dearlie beloued, a pleasand boy, wha during his infancie, being of a fyne sanguine complexioun, was a pastyme and pleasour, nocht onlie to my bail familie, bot almost throw all the town whar euer he was caried. Sa it is a guid thing to tak in patience whatever God sends. His guid thyr, Jhone Durie, being with me at that tyme, gaue him the bage of baptisme, and called him Jhone, in remembrance of the inspeakable grace of God bestowit on him and his successioun. The God of grace mak as mikle to kythe in him, coming to age, if sa be his pleasure as appeires in the youthe inwartlie and outward.

your Maiestie find what he is in effect." The King, slipping away fra me, goes to a speciall courtier, and sayes to him, "Fathe, Mr James Meluill and I ar at our graittest, for I perceave he is all for Mr David Blak, and that fort." The King, lest he should irritat the Kirk be calling befor his Counsaill anie minister for thair doctrin, quhilk haid nocht succedit weill of befor, called onlie a number of the breithring of the ministerie, (namlie sic whilk war offendit with Mr Davids scharpe and plean form of doctrine, sparing nather King nor minister,) to try this mater and iudge thervpon.

Mr David compeiring, declynit the Kings iudicator in doctrine; and as for the breithring, he refuset thaim nocht, being anie sort of Assemblie of the Kirk, rightlie callit for that effect, or vtherwayes in privat to confer with thame, and satisfie thaim in anie dout conceavit of his doctrine. The King summarlie and confusedlie passit ower all, and put nan of these things to interloquutor, bot called for the witnes. And Mr David, called to sie what he haid to say against thaim, answerit, gif that was a Judicator, he should haiff an answer concerning the vnlawfulness and incompetencie alleagit; as lykwayes, but ceas it war, as it is nocht, he should haiff an accusar fortifeit with twa witnes according to the rewill of the Apostle, &c. That in lyk maner is past and a number of witnes is examined: Burley the delatter and accusar being alwayes present. Whilk, when my vncle Mr Andro Meluill perceaving, chapping at the chalmer dure, whar we war, comes in, and efter humble reuerence done to the King, he braks out with grait libertie of speitch, letting the King planlie to knaw, that quhilk dyvers tymes befor with small lyking, he haid tooned in his ear, "That thair was twa Kings in Scotland, twa Kingdomes, and twa Iurisdictiones. Thir was Chryst Jesus, &c. And gif the King of Scotland, ciuill King James the Saxt, haid anie iudicatur or cause thair presentlie, it should nocht be to iudge the fathfull messanger of Jesus Chryst, the King, &c. bot (turning him to the Lard of Burley, standing there,) this trator, wha hes committed diuers poincts of hie treafone against his Maiesties ciuill Lawes, to his grait dishonour and offence of his guid subiects, namlie taking of his peacable subiects on the night out thair houffes, rauishing of weimen, and re-creatting within his hous of the Kings rebels and forfault enemies," &c.

With this Burley fallis down on his knies to the King, and craues Justice. "Justice!" sayes Mr Andro; "wald to God yow haid it, yow wald nocht be heir to bring a iudgment from Chryst vpon the King, and thus falslie and vniustlie to vex and accuse the fathfull servants of God." The King began with sum countenances and speitches to command silence and dashe him; bot he,

insurging with graiter bauldnes and force of langage, buir out the mater sa, that the King was fean to tak it vpe betwix tham with gentill termes and mirrie talk; saying, "They war bathe litle men, and thair hart was at thair mouthe," &c. Sa that meitting was demissit the fornoone. Nether war we assemblit again in anie forme of Judicator; bot, when I perceauit the King to be incensid, and verie euill myndit bathe against Mr Andro and Mr Dauid, I spak the Erle of Mar, being at Court, informing him of the treuthe of maters, and whow dangerus a thing it was to his Maieftie at sic a tyme to brak out with the Kirk, whill as Boduell haid confedrit with the Papist Lords, and as he knew ther was presentlie a grait commotion in all the Bordars, besought him therfor to counfall his Maieftie aright, and mitigat these maters. The quhilk he did fathfullie. And sa the King callit Mr Dauid to him self in privat and hamlie maner, desyring to vnderstand the treuthe be way of conference; the quhilk Mr Dauid schew him to his satisfioun. In lyk maner, Mr Andro, wha, efter his fasone, maist frielie reasonit with the King, and tauld him his mynd betwix tham to the Kings contentation; and sa in end his Maieftie directed me, efter lang conference on thir maters, to go to St Andros and teatche, and declar the mater, sa as the peiple might be put out of euill opinion, bathe of his Maieftie and thair minifter, and whow that all was weill aggreit. Whilk I did vpon the morn in St Andros, teatching the 127 Psalme; and because I knew it wald be marked, I sett down the haill pointis I was to speak in wrait vpon that mater, as followes:

Now, I am sure, guid Christianses and breithring, yie wald fean haiff newes from this last dyet, whilk we haue keipit with his Maieftie at Falkland. And, indeid, the Kings Maieftie and breithring of the ministerie ther convenit, fearing that quhilk in effect is fallen out, viz. the fasones of euill fame, quhilk euer reports of all things to the warft, and oftentimes sawes abrod lies for veritie, and euill newes for guid, as we heir it hes bein reported amang yew, that the King haid begoun to put at the Kirk, and to plunge in maters with the ministerie, namlie haid mel'de with your pastor, and ather put him to exyll, warde or sylence, whilas, indeid, ther is na thing les; therfor hes his Maieftie and the said breithring directed me to this place to testifie and declar the treuthe. First, then, it is of veritie, that a grait number of euill reports hes bein caried from this place to the King, sa biffie hes men bein, specialie sic as war twichted in thair particulars, quhilk might haue easelie moued and crabet the King; bot he suspendit his opiniaon, and referuit all to a iust tryell, as occasion might best serue for the saming.

Amangs the rest, a delatioun of leat was maid maist offensue and odius, That Mr Dauid, your pastor by name, sould haue publictie from pulpit traducit the Kings mother maist vyllie, to mak his Maieftie contemptible in the eis of his peiple, and to steir vpe the feditius to treasonable and dangerus attempts against his Maiefties estat and persone; the quhilk could nocht be sufferit vnput to tryell. Compeiring then befor his Maieftie, and a guid number of the breithring of the

ministrie, bathe the accusar and accusit, the accusar affirmed that your Pastor haid spokin' neuer a guid word of the Kings mother, but mikle euill; the quhilk, gif he sould nocht proue be sufficient witnes ther present, he sould be content to tyne his land, his lyff and all.

Your Pastor answered, he haid comendit his Maiesties mother for manie grait and rare gifts, and excellent verteus; and onlie verie sparinglie and soberlie haid twichted the treuthe of the iudgments of God, quhilk haid com on hir for refusing the wholsome admonition of the Word of God. So the witnes war producit and examined. It was fund cleir in end, that your pastor, contrar to the accusation, haid spoken mikle guid of the Kings mother, as also haid spoken concerning the iudgments of God vpon hir in hir fall.

The King could nocht think it altogidder vnlawfull to vse his mother for exemple; bot thought it na wayes expedient in his tyme, because of the peiple, that is euer readie to draw that to the contempt of his Hienes persone, and of the seditious and treasonable, wharof ther is manie in the land, wha ar euer readie to grip therat, as thought the forme of mens dealling againts hir, quhilk was extraordinar, might be drawin in exemple, and vsit be tham: Therfor it was thought expedient be the haill breithring ther, that nather Mr Dauid nor na minister sould speak a word of his Maiesties mother, till that a certean Act of the Generall Assemblie, maid theranent at Dondie, war sein and considerit, and in all tymes coming the tennour therof to be keipit preceisslie.

And for satisfaction of his Maiestie, the said Mr Dauid cam maist humble in his Maiesties presence, and acknowlagit ther, that, as he sould mak answer to God, vpon the vlsage of his ministerie, he thought nocht that his speitches could be offensiuie to his Maiestie, nor anie wayes meinit to haiff offendit his Hienes, bot onlie vsit that exemple to bear down sinne in the persone quhilk he was rebuking; nather yit wald he heirefter vse that speiche, nor anie vther wilfullie or vndewtisfallie, to his Maiesties offence or displeasour; bot as his hart wes asauld, vpright and maist affectioned be his Maiestie, as anie subiects or ministers in the realme, sa wald he mak it knowin in experience, and all dewtie to his Hienes heirefter. Wharwith his Maiestie was weill pleasit, and in guid sawour dimissed the said Mr Dauid. Conceane therfor rightlie and reuerentlie, and stand in guid opinion bathe of your Prince and Pastor, for the discharge of all dewties addettit to tham, and pray God to keipe his Maiestie in guid concord and aggriment with his fathfull and trew seruands, detest- ing from your harts the euill disposition of sic persones, that for thair particular is sett to the contrar.

This piece of service was weill aneuche lyked and accepted on bathe the partes; bot my court grew les therefter, and, as we will heir, at the ham- coming of the papists Lords, clein deceyit. And to leaue the treuthe of my courting testified befor God, befor whom I walked, I sought it nocht, but it fell on me be the occasion reherfed. When it cam on, I interteaned it as I could in conscience, (quhilk, indeid, was hard to do, and cost me manie soar prik in hart,) cheiflie and first, to mak the King to ken that we loued him deirly, and wald do anie thing that ley in ws for his pleasuring with the war- rand of God and a guid conscience, that, by his throuche lyking and coniunc- tion with the Kirk, maters, bathe in Kirk and polecie, might go right and weill fordwart. And trewlie, I thank God, during my twa yeirs court, it was

sa. Bot as I was thus about to win the King as in me lay to the Kirk, sa was he in winning of me to the Court; and when on ather syde all meanes was vst, and bathe keipit our groundes, without grait vantage an of another, we relented and fearlie reteired, as the continowing of this Storie will in the awin place declar. The onlie particular quhilk I haid, was the pitifull esteat of the guid honest men of St Andros, whase cause and condition was ioyned sa with the esteat of the Kirk and guid breithbring, that therewith it stude and fell. Bot for myself, as God knawes, I haid neuer a croun be my courtein, bot spendit euerie yeir the halff of my stipend thereon; and the treuthe was I neuer fought nane, and I gat nan vnsought.

In the monethe of September following, the Erle of Orkney, be the Lard of Burleyes moyen, cam to St Andros, as direct from the King, and reconcyled the said Lard with Mr Andro Meluill, Rector, and Mr Daud Blak, and Mr Robert Wallace, ministers of St Andros, and that verie craftelie, vnder pretext therof to draw again the peiple to the hous of Darfy, and cause tham change thair Provest again, as they did: For Captean Murray, perceaving the changeablenes of the peiple, and the weght of the office, demitted the sam willinglie; and sa be the vther faction of the peiple fauored be Court, the Lard of Darfy was receavit again. That cost ws a faschius iorney to St Jhonstoun. Returning fra the quhilk, certean newes cam of the Chancellor, Mr Jhone Metellans departour, whom Mr Andro, Mr Robert Bruce and I haid visited nocht lang befor, and left at a verie guid esteat for the lyff to come. He was a man of grait larning, wisdome and stoutnes, and kythe in end to haue the feir of God, deing a guid christian and louar of Chrysts servants. And, indeid, he was a grait instrument in keiping the King af the Kirk, and fra faworing of Papists, as the yeir efter it kythed cleirlye.

1596.—That Wintar the haill officers of Esteat war alterit, and the Kings haill esseares concerning his patrimonie, propertie and casualities war put in the hands of *aught*, and sa almaist the haill administratioun of the realme; and therfor named OCTAVIANS; the an halff wharof war suspected papists, and the rest litle better. This was mikle thought of, and portendit a grait alteration in the Kirk, whilk fell out the yeir following, 1596,* quhilk may be markt

* This yeir had twa prodigious things, quhilk I marked amang ws, on the cost syd. Ane in the seinzie ouk efter Pace, the day being fear about noon, ther fell a cloud of rean vpon Kellie Law, and the monteanes besyd, that for a space couered them with rinning water, the quhilk defending therfra, raist sa at ane instant the stypes and burnes, that they war vnpassable to the trauellars,

for a speciall periodic and fatall yeir to the Kirk of Scotland, and therfor man tak mair pean to schaw the maters that fell out therin. It haid a strange varietie and mixture: The beginning therof with a schaw of profit in planting of the Kirks with perpetuall locall stipends; the mids of it verie comfortable for the exerceise of Reformatioun, and renewing of the Covenant; bot the end of it tragicall, in waisting the Sion of our Jerufalem, the Kirk of Edinbruche; and thretning na les to manie of the rest. The redeiming wharof, I feir be tyme, falbe fund to haue cost vs deirar be the los of the haille libertie of Chryfts kingdome in Scotland, nor giff all annes haid bein waisted and overrunne. Wherin I pray God of his mercie, that my feir may be fund foolishe.

The occupatioun and continuall laboring to eschew ruting out, maid me befor nocht to mention anie peanes takin vpon planting, whowbeit ther was mikle at diuers tymes, namlie in the yeirs fourscore ten, twoll and threitein yeirs. Wharanent we haid diuers commissiounes from Parliament and Generall Assemblie, and quhilk indeid was bathe peanfull and expensive to me amangs vthers; bot because I can recompt na effect of tham,* I fall sett down this yeirs wark alleuarlie, when Commissiounes war giffen out vpon an Act of Parliament and Letters, to dell with Taxmen and all Titulars of teinds for effectuating of the best constant Plat, that efter lang aduysment takin amangs ws wes put in ordour and pennit be Mr Jhone Lindsay, secretar, and the quhilk to serue for all those biotik maters, I thought meit to be heir insert; if that first I mark a thing that I hard Mr Alexr. Hay, Clerk Register, a man of anie in Scotland maist exerceised in tha maters, and the said Mr Jhone Lindsay, a man of the graitest lerning and solid naturall wit ioyned with that, I knew, controuert diuers tymes, bathe be word and wrait anent that Plat. The an halding that it was an impossibilitie as things stude in Scotland to deuyse a constant Plat, or giff it war deuyfit, to effectuat it, and deid in that opinion; the vther, to wit, Mr Jhone, halding that bathe was possible, and therfor sett himselff to deuyse the sam, and put it in mundo as followes; bot concerning the effectuating therof he died in the sam fathe with the Clark Register.

whowbeit weill horst. The burn of Anstruther was never sein sa grait in mans memorie, as it rase within an hour. The read speat of freshe water market the fie mair nor a myll and a halff. That brought grait barrennes vpon the land the yeirs following. The vther was a monstrous grait whaale, befor the heruest cam in, vpon Kincrag Sandes.

* For the Generall, whowbeit I man remember to the grait praise of God, that our particular trauelles war sa bliffit, that wharat our coming to St Andros ther was nocht passing four or fyve Kirks therabout planted with ministers, ther is this day faxtein or seuintein in the Presbyterie therof; manie of them alsweill prouydit as in anie of the Countrey, 1600.

The New and Constant Plat of Planting the haill Kirks of Scotland, penned to be presented to the King and Estates in An. 1596.

OUR SOVERAINE LORD, with consent of his thrie Estais in Parliament, vnderstanding that be the Law of God it is expresse commandit, lyk as alwa for interteinment of relligioun and Gods service, it is main nor necessar that the ministers of his Holie Word haiff sufficient rents for their honest sustentation; Considering also that the rents and patrimonie quhilk pertained of auld to the Kirk is graitumlie damnified and exhaust be the annexatioun of the haill temporalitie thereof to his Hienes Crown, and be the erectionnes of a grait part of the said temporall lands of the Kirk with diuers Kirks and Teinds includit therewith in new temporall lordschipes, and be the new fasone of setting of lang takes of the said teinds for diuers nyntein yeirs, and lyff rents successiue for payment of small siluer dewtie nawayes equiualent to the half of the reasonable valor of the saids teinds; and be the pretendit rightes of sa monie persones lyffrents, assignationnes, and vther dispositionnes of the saids teinds and dewties of Taks, and be his Majesties rights of the Thrids superplus, comoun Kirks, first fruits, and fyft pennie of ilk benefice, rights and disposition of the sam, proceeding from his Hienes efter his perfyte age; and fra his Graces predecessours, for the maist part ratified in Parliament:—Wharby ther is na moyen left presentlie to augment the small stipend of anie pure minister, albeit he haid neuer sa grait necessitie; nor yit to plant anie new ministers at anie congregation, albeit the maist part of all the parochie Kirks of Scotland ar altogidder destitut of all exerceise of Relligioun: And that ther is a grait number of ministers nocht prouydit, but avating vpon sum speciall charge and vocation, lyk as a grait number of guid schollars of the youthe of this Realme, for the lyk pouertie, is compellit to pas to France to the grait danger of apostasie fra Relligion, whar vtherwayes they might be profitable to the Kirk, and might be honestlie interteined vpon the said Teinds: Quhilks teinds nocht onlie befor the wryttin Law of God, and thereafter be expresse commandiment of the sam, bot also be the consent of all nationnes, and specialie of this Realme, hes euer pertained to the Kirk; wherby of all reasone the Kirk, haueing na vther patrimonie, ought to be meanteined in the right possessioun of the saids Teinds, at leist ay and whill they be sufficientlie prouydit vtherwayes: Conforme to the quhilk, diuers Actes hes bein maid in Parliament, that befor the new prouision of anie paelat, the ministers at the Kirks and Paroches vnited to the said prelatie sould be first prouydit to sufficient stipends, vtherwayes the prouisioun of the prelatie to be null. And lykwayes in the tent Act of the Parliament, hauldin 1567, it is ordeanit, that the haill thriddes sould be first employed to the vse of the ministers ay and whill the Kirk com in possessioun of their awin patrimonie, quhilk is the Teinds. And als in the said Act of Annexatioun, and diuers vther louable actes, it is expresse prouydit, that the Ministers sould be sufficientlie prouydit of leivings furthe of the best and readiest of the spiritualities, and that they sould be prouydit in tytyle to all small benefices; that they sould be prouydit to Manse and Gleibe for their residence at their Kirks; and that laic Patronnes sould prouyde qualifiet persones; whilk actes hes nocht tean fullie effect, but in the contrar the leivings of the said ministers left incerteinlie to be sought from yeir to yeir at his Hienes Chequer, out of the thrids with infinit proces in Law, be reasone of the manifold dispositionnes of the said thriddes to vther laic persones proceeding fra his Hienes as hauing right to the haill thriddes, comoun kirks, superplus, fyft pennie and temporalitie of ilk benefice, and be reasone of the collation of benefices pleno iure to persones na wayes qualesified, contrar to the guid meining and intention of the forsaid Actes of Parliament, to the vther wrak and distructioun of the Kirk be plean powertie as the profest enemies of Chryst wald haue done of auld, gif spidie remeadie be nocht fund:

Kirk rent damnified
be
Annexatiouns,
Erectionnes,
Setting of lang Taks,
Payment of Siluer
dewtie,
Lyffrents,
Assignationnes,
Pensionnes,
Kings superplus,
Comoun Kirks,
First Fruits,
Fyft Pennie,
Patronages,
Dispositions of benefices,
Ratificationnes in Parl.

Teinds be all Law the
Kirks iust right.

Na new prouisioun to
Prelacies befor the
Ministers of the Kirks
be prouydit.

Act of Parl. 67.

Act of Annexatioun.

Gleibs.

All Teinds the proper patrimoine of the Kirk.

1. Locall stipends of a modifiet quantitie of Victuall out of sic and sic Towns in euerie Paroche, with Gleib and Manse, nochtwithstanding anie mans right whatsum-euer.

THAIRFOR his Hienes, remembering that ther is na thing mair proper to his royall office nor to be the nurissar of the trew Kirk, and to be cairfull of the advancement of the trew relligion, and continowing therof to the posteritie, with consent of the Estaits in Parliament, be the tennour of this Act, DECLARES, That the haill Teinds of this Realme, bathe of personages and vicarages, aweill vnited to prelacies and vther dignities as nocht vnited, and vther Teinds whatsumeuer, hes pertained in all tymes bygean, and fall pertain in all tymes coming, to the Kirk as thair proper patrimonie: And of new, with consent forsaids, giffs, grants, and disponses, and perpetualie mortefies the saids Teinds of all personages and vicarages and vther benefices whatsumeuer within this realme, to the Kirk to remean therwith as thair awin proper patrimonie conform to the tennour of this present Act in all tymes coming. And with advys forsaid, statutes and ordeanes that the Lords of Checquer with sic of the ministerie as salbe apointed heir vnto, being of equal number with the saids Lords, sall modifie and assing out of certean townes of ilk paroche a certean quantitie of victuall of the Teind scheaues therof, and vther dewties of the Vicarage, as the nature of the ground may pay, with the manse and haill gleib land, giff the sam remean yit vnsewed; and giff the said gleib be sewed, four aikers of the said gleib, wither the sam be of the Persones, Vicars, Bischopes, Pryors or Pryoreses, Deans or Subdeans, Abbayes, or anie vther Kirk land for the gleib; as an locall stipend to ilk paroche Kirk of this Realm, without exception, for sustentation of the minister therat sufficientlie and honestlie in all respects of the fruits of the paroche itself, nochtwithstanding the saids Kirks be annexed to prelacies or vther benefices or nocht, doted to Colleages or Vniuersities, or vtherwayes pertaining to auld possessoris of whatsumeuer degrie, or to ministers newlie prouydit in tytyle therto, at the Kings presentation or laic patrones, deuydit amangs manie Prebendaries, Dignities or Chaplanries, or nocht deuydit, comoun Kirks, or vther whatsumeuer qualitie or condition the said paroche Kirks hes bein, or be whatsumeuer maner of way the teinds therof hes bein bruiked in tymes bypast; and nochtwithstanding all and whatsumeuer right his Maiestie may haiff or pretend to the thrids, superplus, first fructs and syft pennie of the saids benefices; and nochtwithstanding of all pensiones, takes, assignationes, lyffrents, erectionnes, of the said Teinds, or anie part therof, in an temporall Lordschipe, prouision to prelacies, or vther benefices, vniones or diuisiones of the saids paroches and vther dispositionnes of the saids Teinds, or anie part therof whatsumeuer proceeding from his Maiestie or his predecessours, efter his or thair perfyte age confirmed in Parliament, with whatsumeuer solemnitie or vtherwayes, to whatsumeuer castelles, collages or vniuersities, particular persone of whatsumeuer degrie: And nochtwithstanding whatsumeuer vther takes, pensionnes, lyffrents, sewing of the saids Teinds, with Landes, and sewing of the saids gleibs, and vther disposition whatsumeuer, maid be prelates or beneficed persones, with consent of thair Chaptours to whatsumeuer particular persone, collage or vniuersitie for whatsumeuer space of yeirs or zeirlie dewtie: And nochtwithstanding the priuilege of Lords of Seffioun, and actes of Parliaments, and vther Lawes bygean, vniones, annexationnes and incorporationnes of feuerall paroche Kirks to a prelacie or vther benefice, or diuision or the fruits of a parochine amangs manie prebendaries, or chapleains, or vthers; and nochtwithstanding of all vther impediments quhilk anie way may stay the full execution of this present Act.

DECLARING all and whatsumeuer the forsaids prouisions of benefices, vniones, incorporationnes, diuisionnes, takes, pensionnes, lyffrents, erectionnes, and sewing of Teinds, Manfes, Gleibs, Priuileges, Actes, Lawes, and Constitutionnes, formar and vther dispositionnes whatsumeuer of the saids Teinds, Manfes and Gleibs proceeding from his Maiestie, or his Maiesties predecessours, or fra whatsumeuer vther beneficed persone with whatsumeuer solemnitie, to be null in tyme coming, in sa far as they may mak anie preiudice to this present act, and to the particular locall assignatioun of stipends to

be assigned to ilk parochie kirk, conform therto, and to the full execution therof but anie vther reduction or declarstour of law. Withe powar to the saide Lords and Ministers to tak trew tryall of the valour of the saids Teinds, and to spoint, ordean, and assigne the saids perpetuall locall stipend at ilk parochie out of sic speciall Towns and Lands of the said paroches, and to vneit severall paroches in an, or dissuue and separat an in ma; withe consent of the parochinara. And to mak a speciall Buik thervpon, and generallie to do all things necessar for this effect. Whilk locall assignationes of stipends and teinds whatsumeuer of the particular Townes and Lands to be specified therein, fall pertain als frielie to the minister of the said parochie as giff he laid bein prouydit of auld in tytyle therto. Withe powar to the said minister to collect, gather, and intromeat with, and to mak warnings and inhibitionnes against the possessor of the saids Teinds, Manfes, and Gleibs, with als grait effect as anie Persone or Vicar, or anie vther beneficed persone might haue done in anie tymes bypast, nochtwithstanding all impediments forsaids and vther whatsumeuer, but prejudice of the saids ministers rightes to the baill remanent of the saids benefices, when the sam fall weak and fall in thair hands be deceas of the present possessor, reducing or expyryng of Takes, or ytherwayes whatsumeuer, and of the frie dispositioun thervpon as accordes of the Law, and conform to this present Act in all pointis. And for the better executioun of the premisses, OUR SOUVERAINE LORD, with advys forsaide, dissolues expresse all and whatsumeuer vniones of severall parochie Kirks to prelacies, benefices of dignitie and vthers, and suppresses and abrogattes the name and stylls of the said prelacies and dignities, and vnites of new the Teinds of ilk parochie whar the sam was deuydit of auld amangs manie Prebendaries, Chapleanes, or vthers in a baill benefice, and ordeanes that ministers be prouydit in tytyle to ilk parochie kirk in paticular, quhilk was befor vnited to prelacies now vacand, or quhilk has vacked in his Graces hands sen the parliament halden at . . . An. 1584, or quhilk fall in anie wayes weak heirefter be dimissiou, deprivation, or vtherwayes whatsumeuer; and to all vther severall paroches, vacand bathe to the parsonages and vicarages therof, with the manse and gleib of four aikers of land, conform to the former actes maid anent the saids gleibs and manfes; at the quhilk kirks the said ministers salbe obleit to mak thair residence, and fall haiff intromissiou with the fruicts therof, conform to this present Act and Buik of Perpetuall Modificatioun of the locall stipends to follow heirvpon. And efter thair deceas, demissiou or deprivation, vther qualeset persones to be presented therto be his Hienes and his Grace successours, and be vthers haueand the right of presentatioun and patronage therof; and that na new Prebendaries salbe prouydit efter the deceis of the present possessor, bot the rent to accres to the leiving of the minister, conform to this Act, etc.

And because it is maist necessar that the saids locall stipends be of a certean quantitie according to the nature of the ground, and out of certean speciall landes maist ewest to the Kirk and commodius for the minister, that the minister may knaw whqm of to craue his dewtie. And seing it is impossible to the Lords of Checquar to knaw what landes till apoint for payement heirof, be reason they knaw nocht nather the names of the lands, nor the valour of the Teind scheaves of ilk particular town and lands within this realme: THAIRFOR his Hienes, with aduys forsaide, ordeans, that ilk Presbyterie within this Realme, with advys of thrie barrones or landit gentilmen, wha hes thair residence within the said presbyterie, of guid relligioun, and leift participant of Kirk rents, chosin be advys of the Generall Assemblie, and sailyeing of the concurrence of the saids barrones; that the saids Presbyteries be thamselues fall haue powar till estimat reasonable the valour of teinds, bathe Personage and Vicarage, of ilk particular townes and landes lyand within ilk ane of the saids paroches of thair presbyteries, and of the commodiufnes therof to the sustentatioun of the minister: Whilk estimatioun salbe publikt vpon twa severall Sondays in tyme of divyne service in

Buik.

The Ministers right to the Teinds localie assigned with reversion.

2. Dissolution of grait benefices.

Patronages.

3. The Estimators of the Valor of everie Townes Teinds.

the said parochie Kirks, with prouisioun, that whatsumeuer partie enterest in anie wayes be the said estimatioun, and please to complean therevpon, shall haiff maist summar remead, befor the saids Lords of Checquer, efter summarie cognitioun of the cause betwix the said presbyterie and particular minister of the parochie Kirk and generall procutour for the Kirk, or vthers hauing enteres on the an part, and the said partie compleaner on the vther part.

4. The maner of setting Takes.

Attour, becaufe the dilapidatioun of the rents of the Kirk hes proceedit for the maist part fra the Kirk men thamselfes, wha haid ower grait libertie to sett sic lang Takes and Fewes, and for sic dewtie as they pleaseit, the solemnitie of ordinar Chaptours serving nocht to restrean the said dilapidatioun for the quhilk they war first institut, bot rather to autherise the sam, quhilk Chaptours for the maist part ar now worn away: THEREFOR, Our Soveraine Lord, with aduys forsaide, statutes and ordeanes, that na minister or beneficed persone shall haue powar to sett in tak, or mak anie kynd of dispositioun, alteratioun, or change in anie wayes, the esteat of the locall stipends of the paroches, with whatsumeuer consent or solemnitie; nather to sett new Takes or to renew auld Takes of whatsumeuer vther Teinds of his Parochie, or of anie part therof, or mak whatsumeuer dispositioun of the sam in tymes coming, without the consent of the haill or maist part of the Presbyterie, wherin the parochie lyes, assemblit at their ordinarie day of conveining, efter reasoning twa former ordinarie dayes anent the sequitie of the setting, renewing, or making of the saids Tak and dispositiounes. And declares that the converting of victuall or vther dewties in siluer, salbe expres diminiutioun of the rentall, and a cause of nullitie or reduction. And for eschewing of antedeaunting of Takes and rightes of Teinds whatsumeuer, and of the infinit tyme for the quhilk the sam is sett in tyme bypast, his Hienes, with aduys foresaid, ordeanes, That all and whatsumeuer Tak of whatsumeuer Teinds sett in anie tyme preceeding the dait heirof for whatsumeuer langer tyme of manie nyntein yeir takes or lyffrents successefull, shall indure onlie for the space of nyntein yeirs efter the dait of the saids Tak. Withe prouisioun, that whatsumeuer nyntein yeirs Tak or lyffrent of Teinds, quhilk hes nocht begoun in the settars tyme, salbe null and of nan aveau, albeit an vther nyntein yeir tak or lyffrent continet in that sam Tak hes begoun or run out in the said settars tym. And that all former takes of Teinds preceeding the dait heirof, lyffrents, assignatiounes, pensionnes, erectionnes, fewes, and vther dispositionnes of Teinds, salbe producit befor the Lords of Checquare before the day of nixtocome, and registrat in the buiks of the Collectoria. At the leist sa mikle of the saids erectionnes and fewes to be registrat as concernes the right of Teinds contenit therein: And the dait of the registratioun therof, and the persone ingiffar of the saids Tak and vther rights, to be registrat therwith in lyk maner, and market and subscrivit be the Collectour Clark vpon the bak of the saids Tak, and rightes for eschewing of all fraudes quhilk may be heirin, withe certificatioun that the Takes and vther rightes of whatsumeuer teinds nocht registrat, as said is, salbe null, and mak na fathe in iudgment nor without. And that the imprenting or publicatioun of this Act, salbe sufficient intimatioun heirof, and of the certificatioun forsaide, without anie vther speciall Lettres, etc.

5. For eschewing the faschrie and danger of Spullye.

MAIROUER, becaufe the ministers and vther beneficed or laic persones, hauing the right of Teinds of vther menes heritage, oftymes iniustlie troubles bathe thamselfes and the lawfull possessours of the saids Teinds, with Inhibitiones and Actionnes of Spullye, wherby they compell tham to height thair teinds aboue the reasonable valor, Tharfor Our Soverain Lord, with aduys forsaide, declares and ordeanes, that whatsumeuer persone is lawfullie in the naturall possessioun of Teinds be the leading and intrometting therwith, the heritage or present right of possessioun of the land being his awin, and makes guid and thankfull payment within dayes efter ilk term, of the dewtie of the said Teinds, conform to the estimatioun aboue wrettin, to be maid be the Presbyte-

ries forsaide to the ministers and vthers having right to the said Teinds, in that cais, the said persone false frie of all action of Spulyie and danger quhilk may follow vpon inhibitiones led against him therant: Proryding alwayes, that whatsumeuer persone committes anie violence in electing of an vther furth of the naturall possiessoun of leadding of Teinds, false subiect either to the action of Spulyie, or to the quadruple of the estimation forsaide, at the option of the partie elected, as said is. Lykas also it is prorydit, that whar the right, bathe of the propertie, and present right of the actuall possiessoun of the Land, and als of the Teinds concurre in a mans persone, it fall be leifome to him to vse Inhibitiones, and conform to the auld ordour, apprehend possiessoun of his awin teinds, payand alwayes the dewtie and valuation therofo to the minister, or vthers haiffing right. In the quhilk cais, the offer of the estimation forsaide false na relevant defence to rescind the naturall possiessoun of the Teinds of an vther persones heritage: And to eschew the danger of Spulyie in prejudice of him wha hes the right bathe of the Lands and Teinds, as said is, and in favour of him wha hes na present right to the actuall possiessoun of an vther manes land, nor yit of the Teinds therofo, etc. Attour, be reasone that the said patrimonie of the Kirk sould also sustein and vphauld Scholes and Pure with the comoun effeares of the Kirk and vther godlie vses, Therfor Our Soveran Lord, with advys forsaide, statutes and ordeanes that a perfynt rental be maid of the superplus of the rents of ilk parochie kirk, by and attoure the forsaide locall stipends, containing the rightes, be the quhilk the superplus of ilk benefice is presentlie possesit, and that the minister, albeit he be prorydit in tytle to the hail benefice, and haiff the collectione of the hail fructs therofo, and libertie to reduce takes or fewes, as anie vther beneficed persone might have done of befor, yit the saids ministers fall nocht have the frie dispositioun of the said superplus to thair awin vse, bet false comptable therfor to thaim wha fall obtain the right therofo. And in ceas of thair failyie in thankfull payment, or commit violence, they false subiect to the dangers of spulyies duple or quadruple of the estimation forsaide, syklyk as vthers that makes nocht payment thankfullie to the said ministers thame-selues, conform to the former Article.

And as for the said superplus of the rent of ilk particular parochie Kirk, by and attour the locall and perpetuall stipend apointed for the minister, whilk superplus either presentlie pertienes to the Kirk be vacking of the benefice or vtherwayes, or fall heirefter pertein or fall in the Kirks hands, be expyring or reduction of Taks and vther rightes, decies of the present possessours, or vtherwayes whatsumeuer, Our Soveran Lord, with advys forsaide, ordeanes and statutes that the said superplus false dispoit be the advys of the Lords of Checquar, and breither of the ministerie apointed for modificatioun of ministers stipends: First to the Collages and Lords of Sessoun, and said posses-sours of the benefices induring thair lyfitymes, forsamikle as false tean fra thaim be the present ordour: Nixt, that the comoun effeares of the Kirk be sufficientlie susteined thervpon: Thridlie, that reasonable consideratioun be maid of the pure, of strangers, of weidowes and orphelings; repa-tatioun of brigges, kirks, hospitalles and vther godlie warks. And gif ther be anie rest, the sam false collected and keipit to the vse of the kirk, and at thair dispositioun alleanerlie. And what-sumeuer particular persone, collage, or vther fall obtain assignatioun of anie part of the superplus be the saids Lords and modifiers, thair said assignatioun and letters thervpon false specialie in quanti-tie, and out of what townes and landes the sam is assigned; and the saids letres false specialie directed against the tenants and actuall possessours of the saids particular lands, and the minister of the pa-rochie alleanerlie, swa that na lettres in tyme coming be directed generall against all and findrie parochinans, etc.; and of the best and readiest of the fructs quher the right quherupon the lettres passet extendes onlie to ane part of the fructs, and nocht to the hail fructs of the parochie, as wes of befor, quhilk was the occasioun of greit confusioun.

7. The Rental of the Superplus.

8. Distribution of the Superplus.

The comoun effeares of the Kirk, the Scholles, and Pure, to be prorydit out of the superplus suffici-entlie first of all.

9 Commissioners from Presbyteries to voit in Parliament.

And because the Prelacies in effect war befor dissoluit, the haill temporalities therof being annexit to the Crown, and Ministers stipends ordeanit to be tean out of the parochie kirks vnited and incorporated therewith, lyk as be this ordour the haill spiritualitie and teinds is of new destinat, gevin and mortified to the Kirk, quherby the saids prelacies is alluterlie dissoluit, and sa ceiffes in tymes coming to be an of our esteattes in parliament: Therfor our Soueraine Lord, with advys forsaide, statutes and ordeanes that in tymes coming, ilk presbyterie fall send, of their awin number, ane Commisionar to the Parliament, out of the quhilk haill number of Commisionars the rest of the Esteattes fall chuse sa manie as, being ioyned with the auld possessours of the prelacies quha salbe present for the tyme, may mak out the full and compleit number of them wha hes vott in Parliament for the esteat of the Kirk, quhilk number salbe sequall with the number of anie of the vther esteattes. And efter the deceis of the haill present possessours of prelacies, the haill number of the Kirks esteat salbe elected, and tean of the saids Commisionars of Presbyteries, wha fall haue sic vott, priuileages and liberties in Parliament as the saids prelacies had of befor, etc.

Act of Februar.

And to the effect that the rightes of na parties be farder preiudgit, Our Souerain Lord, with advys forsaide, Ratifies all actes and statutes maid of befor in fawour of the Kirk, in sa far as the sam aggries, or may in anie way fortifie this present act: And specialie the Act be Secret Counsaill, Sessiou, and Checquare, vpon the 14 of Februar, 1587. And in lyk maner all Actes and Statutes maid in fawour of Fewes, Takes, Patronages, Penfionnes, Ereccionnes, and vther dispositionnes of the Kirk rents, in sa far as they ar nocht contrare or anie wayes repugnant to this present act, and full executioun therof. Quhilk Actes, togidder with all and whatsumeuer rights pertaining to privat persones and parties, sic as fewes, prouisioun of thair benefices, erectionnes, takes, lyffrents, pensionnes, patronages, assignationnes, and dispositionnes whatsumeuer of the Teinds, fall stand in the sam force as of befor the making of thir presents, exceptand planlie in sa far as they ar expresselie preiudgit be the said locall stipend to be apointed at euerie particular parochie, conform to the tennour of this present Act, and Buik of particular modificatioun to follow thervpon, and vther promissiones and restrictionnes expresselie contained heirin. Lykas our Souerain Lord, with advys forsaide, abrogates all former lawes, actes, constitutionnes, practiques, and ordinances whatsumeuer, quhilk may in anie wayes hinder, stope, or impd this present act and full force and executioun therof; And declares whatsumeuer salbe done in the contrar therof, or anie part of it, the feilyie and contro- uention salbe tryed, and the right, dispositioun or vther deid whatsumeuer done contrar to the tennour heirof, salbe reducit and annullit, as weill be way of exceptioun, reply, or duply, as be way of actioun. Lykas our Souerain Lord, with advys forsaide, commands that na Judges remit to an actioun, or delay the proponar of the said nullities be way of exceptioun, reply or duply, bot proceed instantlie to the tryell of the said nullitie, as said is.

1). The Modifying of the locall stipend proportionable.

The Kings right and releiff.

Attour, because thair is diuers and findrie persones wha presentlie brakes the rents of ilk a parochie kirk, Our Souerain Lord, with advys forsaide, ordeanes that the quantitie of the locall and perpetuall stipends sould be equalie tean fra ilk an of the saids persones proportionale, at the least ilk an to releiue vthers proportionale, according to the frie profit quhilk they receaue of the saids Teinds, at the discretioun and summar cognitioun of the saids modifiers, wha salbe onlie iudges heirin, and fall try, iudge, and cognos. sammarlie vpon the sequitie of the releiff betwix the possessours of the saids Teinds, sic as whar ther is an Prelat or auld prouydit man, an or ma Taksmen or pensionars, new erected lordschipe, with Teinds includit, with the fewes of lands, fewes of fermes, and whatsumeuer vther varietie thair is of rightes, be the quhilk the possessour of the Teinds of ilk parochie respectiue bruikes the sam: And what releiff the rest aught to mak to tham fra whom immediatlie the rightes of the Teinds is tean, quhilk salbe assigne for the perpetuall locall stipend of ilk parochie Kirk, quherin also salbe considerit the right quhilk our Souerain Lord had to the

thriddes or anie vther partes of the benefices, togidder with sic vther actionnes for the quhilk his Maiestie might hane chargit the possessoris of the said Teinds. Lykas also the saids Lords of the Checquar, in the making of the said releiff, sall consider immunities and priuileges, and rightes quhilk parties haid of befor, and validitie therof, with all vther circumstances ex æquo et bono. And for this effect Our Soweran Lord, with advys forsaide, giffes powar to the saids Lords of Checquar, and Ministers speciale to be apointed, be his Hienes commiffioun, being alwayes æquall in number with the saids Lords, to interpret all obscurities, and to decyde summarie all controuersies, quhilk sall aryse vpon this present act, and vpon the forsaide releiff, betwix all parties subiect therto.

FINIS.

This Plat was thought the best and maist exact that euer was deuysit or sett down, and wald, sum litle things amendit, haiff bein glaidlie receavit be the breithring of best iudgment, gif in the monethe of August 1596, ther haid nocht bein ane Act of Esteattes deuysit anent the renewing of the takes of teinds to the present takismen for thair granting to the perpetuall Plat, quhilk in effect maid the Teinds in all tyme comming heritable to tham; thir locall stipends and a portioun to the King sett asyde in ilk a paroche. To the quhilk, nather the Kirk, nor gentilmen whase teinds was in vther mens possessioun, could nor wald condifend to. And sa, as I mentioned befor, the cheiff of this wark gaiff it ower as a thing nocht lyk to be done in his dayes.

The Generall Assemblie, convenit at Edinbruche in the monethe of Apryll that yeir 1596, be the motioun of sum godlie fathers and guid zealus breithring, was almaist haillelie occupied in tryall of thair members and exerceis of repentance and reformatioun of corruptionnes in the office and lyves of the minifterie; and remembering whow the peiple of God vpon diuers occaiones, namlie a grait apprehensioun of thair finnes and Gods iudgments imminent therfor, did tak tham to humiliatioun and fasting, and renewing the covenant of mercie and grace with thair God for preventing of his iudgments and continuance of his gratius fawour. As in the plean of Moab, be the motioun and direction of Moses, Deut. xxix. and xxx; in the field of Sichem at Silo be Josua, Jos. xxiv; be Samuel in Mizpa, i. Sam. vii.; at Jerusalem in the hous of the Lord, be Joiada, ii. Cornicl. xxiii; sic lyk in the sam place be Josia, ii. Kings xxiii; as also be Ezra and Nehemias; they thought it maist neidfull to giff thamselues to the faming, beginning ther presentlie amang the pastors at that Assemblie, and be that exemple to pas to the Synods in euerie prouince, and from tham to the Presbyteries, and sa to euerie Congregatioun in particular. The quhilk, of the grait mercie and blessing of God, was effectuat, the Lord preparing his servants and kirk for a tryall following, be a maist profitable and comfortable exerceis going befor; yea, making that feirfull invasioun

of the deuill to com on when his fervants war best sett and maist happelie occupied, quhilk giffes me yit assurance that God will yit in mercie repear the brakes and decayes of his Jerusalem. First, certean breithring of scharpest and best insight war sett asyde to pen the enormities and corruptiones of the ministerie, and the remead therof, the quhilk returnit to the Assemblie, was hard, confiderit, and allowit. The tennour in substance wharof followes :

THE TENNOUR OF THE ADVYSE OF THE BREITHRING DEPUT FOR PENNING OF THE ENORMITIES AND CORRUPTIONS OF THE MINISTRIE, AND REMEAD THEROF
ALLOWIT BE THE GENERALL ASSEMBLIE, APR. 1596.

Corruptiones in the Office.

FORSAMIKLE as be the over suddan admissioun and light tryall of persones that entres in the ministerie, it comes to pas that manie sklanders falles out in the persones of ministers, It wald be ordeanit for remead in tyme coming, that mair diligent inquisition and tryall be vsit of all sic persones as fall enter in the ministrie: As specialie in thir poincts, That the intrant salbe posit vpon his conscience in the presence of God, and that in maist graue maner, what moues him to accept the office and charge of the ministrie vpon him. If it be a trew inwart motioun and desyre to serue God and win saulles to Chryst, or warldlie moyen of lyff and preferment: That it be inquirrit giff anie, be solistation or moyen, directlie or indirectlie, pres to enter in the said office. And it being fund, that the solistar be repellit; and that the Presbyterie repell all sic of thair number fra voting in the electioun or admissioun as salbe fund moyennars for the sollicitar, posit vpon thair conscience to declar the treuthe for that effect.

Becausc be presentationnes manie are intrustit forcible in the ministrie and vpon congregationnes, that vtters thereafter that they war nocht callit be God, It wald be prouydit that nan seik presentationnes to benefices without advys of the Presbyterie within the bounda wharof the benefice lyes: and giff anie do in the contrare to be repelled as rei ambitus.

That the tryall of persones to be admitted to the ministerie heirefter, consist nocht onlie in thair larning and abilitie to preitche, bot also in conscience and feiling, and spirituall welsdome, and namlie in the knowlage of the bounds of thair calling in doctrine, discipline and welsdome, that he may behaue himselff accordingle with the diuers rankes of persones within his flock, as namlie Atheists, rebellius, and those that ar vexit with diuers tentationes, and ar weak in conscience, and sic vther wherin the pastorall charge is maist kythed, and that he be meit to slope the mouthes and convince the aduersars: And sic as ar nocht fund qualifeit in thir poincts, to be deleyit till fordair tryall, if ther be appeirance they may be fund qualesiet. And becausc men may be meit for sam places that ar nocht for vther, it wald be confiderit that the principall places of the realme be prouydit be men of maist worthie gifts, welsdome, and experience, and that nan tak the charge of graitte number of peiple nor they ar able to govern; and that this Assemblie tak ordour therwith.

That sic as salbe fund nocht gevin to thair buik and studie of Scriptures, nocht cairfull to haue buikes, nocht gevin to sanctificatioun and prayer, that studie nocht to be powerfull and spirituall in doctrine, nocht applying the sam to euerie corruptioun, quhilk is the pastorall gift, obscure and over scholastic befor the peiple, cauld and wanting spirituall zeall, negligent in visiting of the saik, and caring for the pure, indiscreit in schosing of parts of the Word nocht meit for the flock, flatterery,

and disabling at publick sinnes, namlie of grait personages, in their congregations for ather flat-terrie or feir: That all sic persones be censured according to the degrees of thair faults; and if they amend nocht, bot continow thervnto, to be depryued.

That sic as be sleuthfull in the ministratioun of the Sacraments, and irreuerent profaners therof, receaving clein and vnclein, ignorant and senseles, profan, making na conscience of thair professioun in thair calling and families, omitting dew tryall and examinatioun, or vsing light or nan at all, or having in thair tryell respect of persones, wharin ther is manifald corruptiones; that all sic be scharplie rebuked, and if they continow therein, deposit.

Giff anie be fund fellars of the Sacraments, or colludars with sklanderus persones in dispensing and ower seing them for money, be deposit simpliciter.

That euerie Minister be chargit to haue a Sessioun established of the meittest men in his congregatioun, and that discipline, strik nocht onlie vpon gros sinnes, as hurdome, blodshed, etc. bot vpon all sinnes repugnant to the Word of God, as blasphemie of Gods nam, swearing in vean, banning, profaning of the Sabathe, disobedience to parents, idle, vnrewlie annes without calling, drunkards, and sic lyk debouskit men as hes na conscience in thair lyff and rewling of thair families, specialie in bringing vpe of thair berues, liars, sklanderers, bakbyters, braullars, vncharitable, merciles, brakers of promise, &c. and this to be an vniuersall rewl throughout the realme. And sic as be negligent heirin, and continow efter admonitioun in thair negligence, to be deposit.

That ther be a cair in receaving of sic as fall in publick sklander, to sie tham nocht onlie gif outward obedience by content, quhilk is the Magistrats office, bot to find appeirand warrand in conscience of thair trew conuersioun, finding in tham bathe a feilling of thair sine and apprehensioun of mercie; and that nocht onlie in that opin sine wherin they ar tean, bot in far graittr covered sinnes committed against God, and knawin to him. And sa to vse this occasioun to win the faull throw-ke to Chryst be all diligence in doctrine and exhortation; and namlie of repentance, quhilk nocht being trewlie practised then, that place is abbusit, and the persone casten in graittr sin, and God maire heilie offendit for publick profanatioun and mockage.

Dilapidatioun of benefices, demitting of tham for fawour or money, that they becom new patronages without the aduys of the Kirk to the wrak therof; and siclyk interchanging of benefices be transactioun, and transporting of thamselues be that occasioun, without the knowlage of the Kirk, precesslie to be punished. Siclyk setting of Takks, without the consent of the Assemblie, be punished according to the Actes; and that the demissioun in fawours for money or vtherwayes to the effect aboue wryttin be punished as dilapidators.

Corruptiones in thair Persons and Lyfe.

That all sic as ar light and wanton in behauiour, as in gorgeus and light apperrell, in speitch, corrupt communications, morologie, aischrologie, entrapelis, vsing vean and profan companie, vn-lawfull gaming, as dancing, carting, dycing and siclyk, nocht beseiming the grauitie of a pastor, be scharplie and graulie rebukit be the Presbyterie according to the degrie therof, and continewing therein efter dew admonitioun, that sic be deprivit as sklanderus to the Gospell.

That ministers being fund swearars or banners, profaners of the Sabbathe, drunkards, feghtars, guiltie of all thir, or anie of tham, be deposed simpliciter; and sic lyk leiars, detractors, flatterers, brakers of promise, brawlers, and quarrellars, efter admonitioun continowing therein, incur the lyk punishment.

That Ministers gevia to vnlawfull and incompetent traids and occupationnes for filthie gaine, as

hauling of hostillaries, taking of ockar befyd consciences and guid lawes, and bearing warldlie offices in noble and gentilmens howses, merchandice, bying of victualles, and keiping of tham to the darthe, and all sic lyk warldlie occupationes as may distract tham from thair charge, and that may be sklanderus to that pastorall calling, be admonished, and brought to the acknowlagment of thair sinnes, and if they continow therin, to be deposit.

That Ministers nocht resident at thair flockes be deposit according to the Actes of the Generall Assemblie and Lawes of the Realme, vtherwayes the burding to be leyed vpon the Presbyteries, and they to be censured therfor.

That the Assemblie command all thair members, that nan of tham await on the Court and effaires therof without the advys and allowance of thair Presbyterie. Item, that they intend na action ciuill without the said advys; and for remeading of the necessitie that sum ministers hes to enter in pley of Law, that remead be cravit for summar and schort processies to be vfit in ministers actiones.

That ministers tak speciall cair in vfiing godlie exerceis in thair families, in teatching of thair wyffes, childring, and servands, in vfiing ordinar prayers and reiding of Scriptures, in removing of offensefull perones out of thair families, and sic lyk vther pointcs of godlie conuersatioun and guid exemple: And that they at the visitatioun of thair Kirks try the ministers families in thir pointcs forsaid; and sic as ar fund negligent in thir pointcs efter dew admonitioun, salbe adiudgit vaneit to govern the hous of God according to the rewill of the Apostle.

That Ministers in all companies stryve to be spirituall and profitable, and to talk of things pertaining to Godlines, as namlie of all sic as may streinthen in Chryst, instruct in thair calling, and of the meanes whow to haue Chrysts Kingdome better establisht in congregatiounes, and to know whow the Gospell flourisheth in flockes, the hinderances and remeadies thereof, etc. wharin and anent thair is manifauld corruptiounes bathe in our companeing with ourselues and vthers. That the contraveinars herof be tryed and scharplie rebukit.

Finalie, If a Minister be fund to countenance, procure, or assist a publick offender put at be his awin minister, and to beir with him, as tho his awin minister war over senecir vpon him, he be rebukit, &c.

FINIS.

Thir corruptiones and remeads being read in the Assemblie was recommendit to the consideratioun of all the breithring betwix God and thair conscience; and all war exhorted to prepar thamselues again the day following to the exerceise of the Word, fasting and prayer, and sa to the action of renewing the Couenant.

The day following, the haill breithring war assemblit in the Lessar Kirk of Edinbruche, tham alean without the peiple, whar a godlie zelus father, Mr Jhone Davidstone, haid the doctrin and directioun of the action being the mouthe of the rest in prayer. His doctrine was vpon the 41, 42, 43, 44, 45, and 46 verses of the 12 of Luc Evangell; verie plean, particular, and powerfull, in sic fort as the grauitie and motion of the man himself, with the mightie force of the Word, moued the haill breithring exceidinglie. Efter the quhilk all war directed to thair privat meditationes, confessioun, and prayer a

large space ; after the quhilk the forsaide maide publick confession and deprecation, during the quhilk tyme teares were shed abundantly. Thereafter the Moderator declaring the purpose and end of the action, as be teares and countenance of the brethring vnfeynit sorrow and humiliatioun was testified, so he desired that be the lifting vpe of their handes they should signifie the desire and resolution quhilk they had of amendment of all bypast finnes, in commission or omission, against God and dewtie in their office and persones, promising, be his grace, an earnest endeavour for the same ; and so a entering of new againe in Covenant with their God in Jesus Christ, the great pastor of the soules and Mediator of the Covenant, &c. After the quhilk, prayer being made be the Moderator for obtaining of grace, and working of the Spirit for that effect, the blessing was pronounced, and the action ended, quhilk lasted about the space of three houres and more.

THE COVENANT RENEWED IN THE SYNOD OF FYFF, 12 MAY 1598.

In the fourth session thereof, anent the making of a new Covenant betwix God and his Ministerie within this realme, ordeanit in the last Generall Assemblie to be done in euerie Synodall throuhout the land, the present Assemblie of Fyff, apprehending the weightines, tending ather to an effectual reformatioun of all things amis, (so far as can ly in the weakness of man,) in the pastors first, and syne in their flockes, or then to involve all in a more feirfull guiltines and danger of horrible iudgment, be sealing vpe a new and more graue testimonie and witnessing against all, thought it more needfull that all meanes should be vsit that might move and steir vpe the hartes of the brethring to an earnest consideration and sealing of their vndewtifulnes and transgression in their offices, families, and persones, to bring them to a true humiliatioun, sorrow and grief therfor, to a plain confession of the same in the presence of God, a careful seeking of mercie for Jesus Christs sake, an avowing and promising of amendment in tyme to come, be the assistance and more effectual working of the Spirit of Grace, and a vehement solisthing of God be prayer for that effect. And so caused first to read in the publick audience of the Assemblie, distinctly, the Articles of Reformatioun sett down in the last Generall Assemblie, the quhilk were ordeanit to be insert in the Buik of the Synod, and euerie Presbyterie commanded to haue the copie thereof in their buiks, and to cause euerie ane of their members to extract to them self a copie thereof for their remembrance. Nixt, for preparatioun of the hartes, ordeanit the

Pastor of the place, David Fergusone, to keipe his awin place and houre of doctrine the day following, and studie to fram his doctrin for the purpose; and be the vottes of the maist part, all maid choise of Mr David Blak to teatche the next day thereafter, to be keipit with preceise abstinence. Immediatlie efter the quhilk doctrine, the haill breithring fould convein in the place of the Assemblie for the solem renewing of the said Couenant; and in the mean tyme, earnest exhortatioun was maid be the Moderator to wey the mater and wark they war about maist deiplye, and earnestlie with thair God in thair conscience, with meditation of the forsaid pointis of Reformatioun, and remembrance of that curs vpon sic as does the Lords wark negligentlie and deceitfullie. Also to call to God earnestlie for the breithring appointed to deall in doctrine.

Sa vpon the 13 day of May, being Furisday, efter the doctrin delyuerit be Mr David Blak, vpon the ground, the 13 chap. of Ezech. and last vers of the 5 Psalme, the quhilk was copius, powerfull, percing and pertinent, the breithring of the Ministerie, and Commissionars of euerie parochie present, haillelie and immediatlie convening in the place of the Synodall, the Moderator, for the better disposing of the harts, and exemple of ordourlie proceeding in the actioun, red the last chaptour of the buik of Josua, wherin Josua, calling togidder the heades and rewlars of the peiple, recomptes the benefites of God bestowit vpon tham, and settis the said rewlars and heades of the peiple to advysement, Whidder they war resolut and vprightlie meined to serue that God in vprightnes and treuthe, vtherwayes to leaue af anie professioun of his service, and tak tham to Idolatrie; and sa efter diuers demands, and answers gevin be the peiple, he settis down the Contract and Couenant in forme, and registers the sam in the buik of the Law, and fetts vpe a stan vnder an ake trie, in a monument therof for a memorandum in all tyme to come. The quhilk exemple and form was followed point be point. First, be commemoration of the benefites of God bestowit on the Kirk of Scotland in planting and garding the saming from the Castilians, Obenittes, Spaniards, Bischope Balaam, and lait conspiracie of the papist Erles. The quhilk being endit, and a lytle begoun to be spokin of vnthankfulnes and vndewtifulnes in caring trewlie and earnestlie over that wark of God, and watching over the flockes of Chryst committed to the pastors charge, and over the quhilk the Lord haid sett tham sa lang with sic libertie and ease, the Lord steirit vpe sic a motioun of hart; that all war forcit to fall down befor the Lord, with sobbes and teares in abundance, euerie man mightelie commouit with the affectionnes of thair con-

science in the presence of their God, in private meditation ridding out their ways, confessing and acknowledging their unworthiness and craving earnest grace for amendment, and that a long space.

After the quirk, the hartes being settel'd, the Moderator, as common mouth of all, at great length maid open confession of unthankfulness, forgetfulness, undewtifulness, negligence, and coldness, hardness of heart, darkness, senselessness, instability, vanity of mynd, stubbornness and rebellion in will, foulness and uncleanness in affections, undantoned feritie in perturbations, unsavouriness and follie in speiche, and of conversation fashioned after the world, easelie and mair reddelie drawn after the manners and custome thereof from God, then having force of holiness and of the spirit in word and action to draw the people from their vain conversation to God, and the seeking of their lyfe and salvation: And finally, with trembling and many teares for the offence of his guide and gratius a Lord and Father, misusing of his great and honourable calling, and quaking for fear of his weight of wretchedness hanging on for the blood of his many faults lying on our heads, we all bitterly wept and earnestly sought for a blessing and grace to use the present occasion of the great mercie and long suffering of God granted to us rightlie and faithfully for amendment.

After the quirk confession, the Moderator, entering again to deal in doctrine upon the dialogisme or conference of Josua with the elders and rulers of the people, and first, insisting sum what upon the rejecting of the consent as a thing impossible to them to serve God, who was holie, angrie, and indling, to make the breathing try out their awin sinceritie and upright meaning of their heart, he resolv'd the doubt of impossibility, and the grief of experience of relapse, showing that the greatest perfection we can attain unto in this lyfe is to know and feel our awin imperfectioun, and strive and labour against the same in truth and uprightness of heart; abstaining from all things that may quench the spirit, and careful using of all that may steer vnto the same, sending all vnto Christ Jesus, the guide and gratius pastor, and to his fullness and perfection.

Nixt, upon the third consent of the people, and reply of Josua, commanding them to cast away their Idoles, the Moderator insisted earnestly upon the casting away of our Idoles, that is, all these things of this world wherof we take much thought, and wherin oftentimes we take more pleasure, and delight more in God, his service, or our calling; showing that it was our part in this Contract and Covenant, to give ourselves hailelie to serve the Lord in

treuthe, vprightnes and fidelitie. And the part of God was to be our God, to keipe ws from all euill, and prouyde for ws all things guid for ws; the quhilk his part he wald, but dout, fulfill abundantlie, if we haid a cair of our part. But alas! whill as forgetting our part, and leaving it vndone, we tak on the part of God, caring for prouision, defence and preseruatioun of ourselffs, we fall in infidelitie and distrust of him, yea and in proude idolatrie, placing ourselues and moyens of this warld in the roum and dignitie of God Almightye, etc.

And sa, efter diuers vther poincts of doctrine, admonitiones, and exhortationes, for the purpose, be lifting vpe of the hand, euerie an testified befor God, and mutualie an to an vther, the sinceare and earnest purpose of the hart to studie till amend and serue God better in tyme to come, bathe in thair privat persones and in the office of that grait ministerie of Gods honour and saluation of the peiple concredit to thame, etc.

And last, the Moderator spak vpon these words, "You ar witneses this day against yourselffs," etc. and anent the monument of the stean sett vnder the ake, and the wreitting of the Couenant in the buik of the Law, preiffing to imprent and ingraue in the harts of the breithring and his awin, the remembrance of this Covenant, that it sould nocht be forgot, and maid irrit, and of na effect (quhilk was oftymes cast vpe to the peiple of Israell be the prophetes thereafter), declaring whow the Lord God haid our awin consciences to bear witnes against ws, out of the quhilk the memoriall of this actioun sould nocht be deleit; he haid his angelles and all his creatours; he haid that sam place, yea the verie pillars of stean standing in that kirk, lykas by thair awin consent this minut and soun of the hail actioun sould be insert and registrat in the buik of the Synodall Assemblies, ther to remean for our admonitioun and remembrance during our tyme, and for example to the posteritie.

Therefter the Moderator, remembering of the defectioun mentioned soone efter the deathe of Josua, and the fathers and elders that haid sein the warks of God in thair dayes, for preventing of the lyk defectioun, and fastning of this new Covenant the mair firmlie in the hart, for that effect, of all the breithring of smaller age, requyrit certean fathers, godlie and zealus breithring thair present, to speak as thay haid sein, hard and helpit to do in the grait wark of God, in planting and preseruatioun of the Gospell and libertie of Chrystes Kingdome, trewlie and sincerlie within this land.

And sa Dauid Fergusone, pastor of Dumfermling, a reuerend father, spak verie pleasandlie and comfortablie of the beginning and succes of the ministe-

rie; namlie whow that a few number, viz. onlie fax, wharof he was an, sa mightelie went fordwart in the wark, but feir or cair of the world, and prenalit, when ther was na name of stipend hard tell of; when the autoritie, bathe ecclesiastik and ciuill opponit themselues, and skarslie a man of name and estimatioun to tak the cause in hand, etc. But now it was fallen to that the feir or flatterie of men, cair of getting, or lothnes of losing, of stipend and moyen of lyff, haid weakned the harts of a multitud of ministers, etc.—ioyning thervnto exhortatioun meit for the purpose.

Mr Jhone Davidstone, a zealus graue father, directed from the Generall Assemblie to visit our Synodall, followit, and spak verie movinglie and profitablie, saying, That as the fathers of the peiple of the Jewes, efter thair retourn from Babylon, loking vpon the building of the new repearit Temple, and comparing it with the facioun of the auld that they haid sein, weipit bitterlie; even sa was he movit when he beheld the present estait of our Kirk in the persones and conversatioun of the ministerie and professours, and conferrit the sam with the beginning that he haid sein, being sa vnlyk in godlines, zeall, grauitie, loue and hartlines, stoutnes, cair and peanfulness, mightines and powar of doctrin, etc. with earnest admonitiounes and graue exhortatiounes moving the breithring to indewour to find the fruicts of that dayes wark, etc. He meinit also mikle the want of lerning in the ministerie, having sa guid educatioun, and sa grait tyme and occasioun of letters and knowlage, that yit he could skarslie meit with an, that could talk or reasone in an exact and lerned maner of hard places of Scripture or controuersit questionnes; or that could schaw takens of reidding of antient doctors of the kirk, or the historie therof, ioyning the precept of the Apostle, Attendite lectioni, etc.

Mr Patrik Simfone, Minister of Sterling, being present with the said Mr Jhone, and ioynit with him in commissioun from the Generall Assemblie, requyrit be the Moderator, spak verie halelie and weill anent a point of Reformatioun, viz. of the mouthes of the ministers quhilk sould be the Oracle of God, whase lippes sould keipe knowlage, and at whase mouthes the Law of the Lord sould be sought as the Messingers of the Lord of hostes, as sayes the prophet. And yit to be sa comounlie and openlie defylit and abusit with foolishe, vean gesting and vnsauorie speitches and talk, evin at tables in open audience, schowing an vnclein and un sanctifeit hart, ceares of the honour of God, and ædificatioun of his peiple.

Vther breithring also being requyrit in generall as God gave it, and movit thair harts to continow that maist profitable and comfortable exercise for leaving of a deiipe stampe of the actioun in the harts of the breithring. Mr

David Blak, an of the pastors of St Andros, spak of the dekey and falling abak of relligioun, sinceritie, zeall, and vprightnes quhilk he haid espyit, being yit bot a schollar in St Andros, be the default and warldlie and vnspirituall behauour of tham that succeidit in the minifterie and rewling of the Vniuersitie, vnto these godlie and vpright men that preceidit tham : That the greiff therof haid bein grait in his hart during his abyding out of the countrey, except sa far as he haid hard of Mr Andro Meluin ; and returning in the countrey he haid fund the sam falling to almaist a remediles miserie, and yit haid bein thrust in be God and his Kirk in that roum, and sa schawing his indeuours wiffit the concurrence of the breithring and helpe of thair prayers ; exhorting verie powerfullie euerie an till attend vpon thair awin charge in a new manner, according to the doctrin delyverit be the last Moderator, repeated againe be himselff that day, and now promist and adwomit solemlie to be observit and preffit vnto be all and euerie an of the breithring in this present actioun, etc.

Mr Andro Meluill, Rector of the Vniuersitie of St Andros, followit furthe the sam purpose, and insisting on the feir of defectioun, warnit the breithring of a lait experience of a grait waiknes and flyding away, when the holie discipline was persecut and sought to be overthrawn ; whow manie, for feir of the want of thair stipend onlie, war brought to a sort of denying of Jesus Chryst be substyving to the wicket Actes of Parliament in the yeir 1584; wharby the libertie of his throne and kingdome was intendit to be vtterlie subuerted. What sould be luiked for then gif the Spaiyards, wha haid leatlie takin Calis, fra quhilk in few houres they might easelie transport tham selues to this Yland, yea in our awin Firthe, he sould essay our constancie with fyne and exquisit torments of thair Inquifitioun, vpon the quhilk piece of service our excommunicat forfaitit papist Erles war attending. Wherby he mightelie exhorted all the breithring to tak heid to thamselues, and fixt the doctrin quhilk they haid hard that day, and this present actioun and Covenant in thair memories, and till vse fathfullie this guid occasioun of rest and libertie that God sa gratiusslie geves, to be inarmit and preparit against the day of tryall, quhilk was nocht far of.

Thir speitches endit, efter treating and finifing of vther incident maters, earnest prayer was powred out be the Moderator for getting of grace to remember, practife and pay the woves ther maid, and efter hartlie thankgiffing for that memorable benefit of God, the Assemblie was dimissed about four efter noone, als full of spirituall ioy in the faull, as emptie of corporall fuid, euerie

brother with exceiding grait gladnes glorifeing God for that actioun aboue all vther that euer they haid bein partakers of: To whom onlie be all praise and honour for euer. **AMEN.**

THE COUENANT RENEWIT IN THE PRESBYTERIE OF ST ANDROSE.

Vpon the penult Furifday of the monethe of July, 1596, the Covenant was renewit in the Presbyterie of St Andros, be a verie frequent Assemblie of gentilmen and burgesſes, prepared for the purpoſe befor be thair miniſters in euerie paroch; wherin, as the Synod befor, ſa the Presbyterie appointed me the comoun mouthe, keiping the form ſett down before as neir as might be: The generall heides of the exhortatioun war theſe :

The Covenant of God is the contract, ſecuritie, and warrand of all our weil-fear, maid with Adam efter his fall, renewit with Noe efter the flud, then with Abraham, etc.

This Covenant is broucht to remembrance, and ſa in a maner renewit as often as the Word is preched, the Sacrament vſit, or exerceis of faſting and publick repentance keipit.

Bot in a ſpeciall maner it hes bein vſit amangs the peiple of God, efter a grait threatning and appeirance of manie plagges, and grait danger for ſinne and vnthankfulnes, ſic as hes bein eſpyed be the Siers and Watchmen in this land, wha therfor hes begoun at thameſelues in thair Generall and Synods.

The maner therof is firſt: To try the brakes of the Covenant of God maid with ws, in the privat perſone of euerie an, in thair families, in nibourhead, and in diſcharge of publick offices in Kirk and Comoun weil: 2. In acknowledging and confeſſing the ſam with vnfeinyt ſorow and repentance: 3. In craving mercie for the Mediator of this Covenant his ſeak, with trew fathe beleiving in him: And laſt, in taking ernest purpoſe, and making promiſe and vowes of amendiment, with a fathfull endewour of keiping and peying of the ſam in all the lyff thereafter.

The Covenants of Eſra and Nehemia, whilk they maid with the peiple efter thair retourn from Babylone, quhilk with faſting and prayer war maid, wryttin, ſealled, and ſworn, was read diſtinctlie, and conform to theſe heads, doctrin, and exhortatioun vſit; and efter meditatioun in privat and publick prayer, be haulding vpe of hands, thir promiſes and vowes war maid in ſpeciall, for teſtifeing of a trew conuerſion and change of mynd. 1. The exerceiſe of reiding the Word with prayer and thankſgeiving, and catecheiſing of child-

ring and servants, to be vsit and done be the father of euerie familie ordinarlie within the sam. 2. The refisting of all enemies of relligioun, without feir or fawour of anie persone. 3. The planting of the ministerie of Gods honour, and saluatioun of the peiple within thair paroches, bestowing cost theron to thair abilitie, and seiking the Kirk dewties to be recouerit for that effect. 4. To tak ordour with the pure that thair be nocht vagabund beggars. 5. To keipe better publict conventiones, and discharge offices and comoun dewties for the weill of Kirk and Countrey: And last, to tak cair of comoun warks, namlie of the standing and reparing of briggess. Sa efter prayer to God for grace to perform, left vnto all the formar transgressionnes the giltines of horrible periurie war adioyned, to hasten the extremitie of iudgment, etc. the action endit.

Efter the quhilk, the speciall barrones and gentilmen conveynit with ws in the place whar the Presbyterie sittes, whar be conference, vnderstanding that ther was grait word and appeirance of inuasioun of Spaineyards, and that the excommunicat forfaulted papist Erles war com ham quietlie, the gentilmen offerit thamselues verie fraclie for resistance, and named thair capteanes of horfmen and futmen, and sett down in ordour anent thair armour and prouisioun; wharof it was thought guid the King sould be aduertised, to whom for that effect the Lard of Reiras and I war directed, bot war nocht takin weill withe, and ther was an vther degrie of decay of my Court, for the King haid determined to bring ham the papist Lords again, and lyked of nan that wald nocht wag as the bus waggit.

A Soum of the Doctrine of the Couenant renewit in the Kirk of Scotland, and namlie within the Prouince of Fyff, and in the Congregatioun of Kilrunny, the fyft of Sept. 1596; set down in maner of Conference for the vse of the Peiple.

M. Thow heires that God hes movit the watchmen and fathfull pastours of the Kirk of Scotland and this Province of Fyff, beginning at thamselues to call and labour to moue all to a tryall of the brak of his Covenant, and an exerceise of renewing of the saming: What does thow think and esteim of the Covenant of God?

P. I think and esteim of the Covenant of God, as the onlie euident, right, securitie and warrand of all my weillfear.

M. Wharfor sa?

P. Because it is the contract, band, and obligatioun wharbe God binds and oblefes himselff to be my lowing God and Father in Chryft, sa as therby I am sure to want na guid thing, and to be keipit from all evill.

M. What war thy ceas and esteat if thow wanted this warrand?

P. Even that maist miserable esteat of Nature, without God, without Chryft, a chyld of wrathe,

alias from the Common weill of his peiple, vnder the slanerie of the Deuill and Sinne, and, finallie, a faggot of helles fyre.

M. What is then the substance and tennour of this Covenant?

P. God obleses himselfe of his frie grace to be my God and father in his Sonne Jesus Chryst; and I with the rest ar bound to be his servants and childring.

M. Wha hes moyenned this Contract and Covenant, and knit it vpe betwix God and thie and his peiple?

P. The onlie Mediator and Reconcyler my Lord Jesus Chryst, and that be his awin pretius blood, and bitter passiou and deathe.

M. And what is the condition on thy part, wharby thou may be kend his servand and chyld in Chryst?

P. Gif I embrace this promise of Gods grace and benefeit of the bliffed Covenant (purchasit be Jesus Chryst) be a trew fathe, and testife the sam in loue, halines, and obedience.

M. I perceave then the Contract is mutuall, sa that God is nocht bund to thie, gif condition be nocht keipit on thy part. What then gif thou hes broken? Is nocht the Contract dissolued, and maid to thie of na stead, force, or effect?

P. Yes in verie deid, gif God sould enter in iudgment with ws, and deall streatlie and preceisslie according to his iustice and right.

M. And what sould then becom of this?

P. Even to be cast away in the former miserie and condemnation with the deuilles; and that sa mikle the mair, as we ar become fathles and mean sworn, brakere of his halie mutuall band and covenant.

M. Thou then, tell me, hes thou enterit in this Covenant with God? and hes thou committed with him according to the tennour of this Contract and mutuall band?

P. Yes indeid I hane, or then I war maist miserable.

M. When enterit thou therein?

P. Even when I was first baptised, and hes professit the sam ay sen I cam to anie wit or knowlage, be giffing confessioun of my fathe, and vsing of the Holie Supper.

M. And hes God keipit his part to thie?

P. Blessed be his holie nam and heavinlie Maiestie, for he hes bein alwayes to mie a gratius God and bountifull lowing father.

M. But what hes bein thy part againe to him?

P. Alas! I hane broken and transgressed maist vnthankfullie, sinning fearlie at all tymes against my guid God, my nibour, and my awin faull. And sa if he sould deall with me in iudgment according to his right, I can hane na securitie or warrande of weifear to produce, bot man close my mouthe and confes I ly maist miserable vnder danger of Gods wrathe, and all his pleaggies and iudgments, temporall and eternell.

M. Now, what if God might be moued to forget and remit all bygeans, and enter in a new covenant and contract with thie, wald thou nocht be glade to embras sic grace?

P. O! with all my hart; bot whow sall that be?

M. Gif thou earnestlie repent thy sinnes bypast, tak vpe a sectfull purpose of amendiment, with a fathfull promise and vow of the sam vnto the Lord by his grace for the tyme to come, and by assurit fathe cleine to the Lord Jesus in whom is all holines and perfection.

P. That is daylie crauit of ws be the Word of God, vse of the holie sacraments, and often tymes in the exercise of fasting and publick repentance.

M. Treuthe indeid; for the Covenant and purpose is all an and the sam: Bot becaufe daylie we brak, it haid neid daylie to be renewed to ws; and namlie efter a lang sparing and large bountifulnes of God, and manie foull finnes and grait vnthankfulnes, tending to an vtter defectionn from God, and procuring of the extremitie of his wrathe and iudgments. When God wotchaffes then, as he maist mercifullie does at this tyme, to call ws, be his servants the watchmen, to the renewing of the Covenant, that he may yit defer his plagges, and continow his mercifull guidnes toward ws, fould we nocht be glaid therof, and indenour ourselues with all cair and reuerence to meit the Lord offering mercie and grace?

P. Now the God of mercie grant we may sa do, and work in my hart in special be his Halie Spreit for that effect. Bot alas! I have sett myselff oftentimes to repent, and promised and adwovit amendiment with myselff, bot could never attein to the performance; and therfor, I feir I fall do na vther thing at this tyme, bot involue myselff in a new giltines of menfweiring and brak of promise.

M. Giff thy hart be vpright and trew toward God, and if thou find anie earnest desyre of amendiment, with a laboring, stryving, and preassing thervnto, whowbeit thou can nocht attein to that thou wald, feir nocht, for God requyres nocht perfectionn of ws in this lyff, quhilk he knowes we can neuer attein vnto, becaufe he will nocht giff it: Wha is the God of ordour that hes apointed a tyme of feghting and a tyme of triumphing, a tyme of sojourning and wandring, and a tyme of habitation and dwelling, and finalie, a tyme of warling and suffering heir, to mak us conform to Chryst, that we may heirefter ring with him in glorie. Therfor, heir we haue to stryve against our awin imperfectiones, and against his enemies and ours, the deuill, the warlde, and fleche; and be trew fathe to cleine to that perfectionn of his Sone the Lord Jesus Chryst our Sauour, in whom he is weill appeasit, and of whase perfectionn he will accept of as ours; for Chryst is the Cautionar of the Covenant and Contract for ws, and sa principall deatter, taking the sam vpon him to satisfie in all whar we ar vnable. Onlie remember this, whar Chryst dwelles in the hart be fathe, ther is a continuall grouthe and progres in knowlage and halines during this lyff, quhilk hes the awin perfectionn in the lyff to come, fulfilled euen in ws be the quicning spreit of Chryst, working then without all contradictionn, impediment or stay.

P. O! that effrayes me maist of all, for alas! I find na grouthe or going fordwart, bot rather a decay and bak turning.

M. Surlye, if thou be the chylde of God, thou mon grow vpe to the iast stature of a perfyt man in Chryst, and be lyk the pleasand plants in the Lords ortecheard. Bot tak heid I pray this, whom God sa disposes and moues (for ther is nocht monie of that sort,) as it is weill done to think na thing of thyself, sa be war till extenuat the grace of God and working of his Spreit, quhilk fould be alwayes acknowlagit with thankfull hartes to his praise. For it is in that point with the godlie in spirituall giftes, as with the warldlings in temporall, that an thinks litle or na thing of that quhilk they haue atteined to and gotten, bot ay wald be at fordard and mair; and sa does that vther. Also ther wilbe a decey in appeirance for a farder grouthe, and a grouthe quhilk will nocht be perceavit, vnles it be narowlie loked vnto, even as in the tries and plantes in the winter seafone, quhille nochtwithstanding the cauld frost and snaw, having the rutt fast in the ground, is euer growing ather within or without the erde, in hight, graitnes or sam way; yee, and that quhilk is farder in the Elect of God, comounlie ther is graitter grouthe and going fordwart when they think and seilles leif, and leif when they feill and think maist; for, but question, then ar we best in Gods sight and estimation when we ar warft in our awin and contrair. And seilling is na sure rewell of fathe, for we will feill mair a whittell in our finger, nor the helthe of the hail body. Yet for treuthe, the mair

feilling of the scarcets of sinne, the graitter misseure of grace; for it is by grace that we can feill sinne fair. Assure thyself, therfor, of a guid cais if thou find that feilling, yea, or the sorow for want therof, with desyre to haue it, for that is nocht of fleche and bluid, bot of the spreit of grace, quhilk can work bathe the will and deid in that misseure that he knawes meit for this, with the quhilk be content.

P. Weill, Sir, I thank God with all my hart, of your comfortable instruction, wherby I am brought to be weill resoluut to indeuour myself in this actionn, besekand yow also to schaw me whow I fall proceed therinto.

M. First, be preparatioun traueling cearfullie to try and find out thy sinnes and transgressionnes of Gods holie law. Nixt with an feilling dispositioun in remorse and sorow for the sinnes committed, craving mercie and forgiveness therof, and with a sectfull purpose promising be his grace till amend. Thridlie, in traueling for fruct efter the actionn, be marking these sinnes in speciall quhilk maist greives thy conscience, or thou knawes to be offensiue to the godlie, and indeuoring but delay to amend the sam.

Anent all the quhilk thou wilbe at lynthe instructed in the doctrine quhilk God of mercie fall witchaff to grant for that effect; and therfor pray earnestlie to God to grant giftes to his servants of knowlage, feilling and vtterance to delyver, and to thyself, and the rest of the peiple, grace to receaue the sam with light of vnderstanding, and cair to practise.

Now the gratius Lord, for Jesus Chryst his Sonnes seak, be thair Holie Spreit of grace mot work it in vs all. AMEN.

Thus was our peiple catechised the haill monethe of August, and vpon the first Sabbath of September, the Covenant with the holie communion celebrat to thair grait comfort.

And as efter all our fastes (quhilk I haiff pretermitted in this Storie, because I haue wraitten a speciall Treatise therof,) sa efter this exerceise we wanted nocht a remarkable effect. For if God haid nocht extraordinarie prouydit for Scotland victualles, (coming in sic store and abundance out of all vther countries, as never was sein in this land befor, sa that, be the æstimation of the customers and men of best iudgment, for euerie mouthe that was in Scotland ther cam in at least a boll of victuall), thousandes haid died for houngar; for nochtwithstanding of the infinit number of bolls of victuall that cam ham from vther partes, all the heruest quarter that yeir, the meall gaue aught, nyne, and ten pound the boll, and the malt alleavin and twoll, and in the southe and waft partes manie died.

I dar nocht bot mark it, whowbeit against my will, that the Ministers of Edinbruche and Kirk therof, neglected and omitted this actionn of the Covenant, with the effect of a feirfull desolatioun, gif we daur iudge.

About the end of August the King calles a Conuentioun of the Esteattes to Falkland, euen of sic as be fawour and frindschipe war neirest ioyned with the excommunicat, forfaultit papist Erls, whar Alexander Setoun, President of the

Seffioun, a papist, maid a prepared harang, wharby to perswade the King and Esteattes to call hame these Erles, left, lyk Coriolanus the Roman, or Themistocles the Athenian, they sould ioyn with the enemies, and creat an vnresistable danger to the esteat of the countrey. Diuers of the ministerie war wraiten for to that Conventioun, bot sic as the King knew he could mak. But Mr Andro vnderstanding therof, and being a Commiffionar apointed be the Generall Assemblie to sie to the dangers of the Kirk at all occaiones, cam thither, and presented himselff with the rest. Whom when the King saw, he send to him, asking of his earand, and willing him to go hame; bot he said he haid a commiffioun first to discharge in Gods nam and the Kirks, to the King and Esteattes.

When the King and Esteattes war sett down, the King causses the Ministers to be callit vpon be nam and lettin in, leaving out Mr Andro, who cam in with the formaist. The King finding fault with him that cam ther vncallit, he answers, "Sr, I haue a calling to com heir be Chryft Jesus the King, and his Kirk, wha hes speciall entres in this tourn, and against quhilks directlie this Conventioun is mett; charging yow and your Esteattes in his nam, and of his Kirk, That yie fawour nocht his enemies whome he hattes, nor go nocht about to call hame and mak citiciners, these that hes trateroullie sought to betrey thair citie and natiue countrey to the crewall Spaiyard, with the overthrow of Chryfts Kingdome, fra the quhilk they haue bein therfor maist iustlie cutt of as rotten members, certifeing, if they sould do in the contrair, they sould feill the dint of the wrathe of that King and his Esteattes." And braking on in particular vpon the graittest part of that Conventioun, with plane speitch and mightie force of zeall, he challengit tham of hiche treasons bathe against Chryft and the King, against the Kirk and Countrey of Scotland, in that purpose and counsall they war about. Bot the King interrupted him, and commandit him to go out, whase command he obeyit, thanking God that they haid knawin his mynd, and gottin his message dischargit. Mr David Lindsay, Mr James Nicolfone, Mr Patrik Galloway, and I, that remeanit and hard all, and spak in the contrair, and adhering in effect to that quhilk Mr Andro haid vttered, bot in sic fort, that the King with fear promifes satisfieit over easelie and removit. In end, the Esteattes concludes, that the King and Kirk being satisfieit, it war best to call tham hame, and that his Maiestie sould heir thair offerres for that effect.

In the monethe of September following, the Commiffionars of the Generall Assemblie, with diuers vther guid breithring, conveinit in Cowper, and vnder-

standing certeanlie of the retourn of the papist Lords, and of thair plattes, purposes, and biffines, with thair fauorars and affociattes, thought guid to direct certean of the breithring thair present to the King, being in Falkland, to mein the mater to him, and craue a discharge of his dewtie, namlie that feing without his licence and knowlage, as was certefeit to the Kirk be his Maiefties Minifters, these rebelles was com ham, and war about to mak infurrection in the countrey, ther dangerus indewours fould be maturlie prevented be his Maieftie, his authoritie and powar. Also that ther fould be a meitting again of the breithring in Edinbruche the monethe October following.

So Mrs. Andro Meluill, Patrik Galloway, James Nicolfone, and I, cam to Falkland, whar we fand the King verie quyet. The rest leyd vpon me to be speaker, alleaging I could propone the mater fustantiuflie, and in a myld and smothe maner, quhilk the King lyked best of. And entering in the Cabinet with the King alan, I schew his Maieftie, That the Commiffionars of the Generall Affemblie, with certean vther breithring ordeanit to watche for the weill of the Kirk in fa dangerus a tyme, haid convenit at Cowper. At the quhilk word the King interrupts me, and crabbotlie quarrels our meitting, alleaging it was without warrand and feditius, making ourselues and the countrey to conceaue feir whar ther was na caufe. To the quhilk, I beginning to reply in my maner, Mr Andro doucht nocht abyd it, bot brak af vpon the King in fa zealus, powerfull, and vnrefiftible a maner, that whowbeit the King vfed his authoritie in maist crabbit and colerik maner, yit Mr Andro bure him down and outtered the Commiffioun as from the mightie God, calling the King bot "Gods fillie vaffall," and taking him be the sleiue, sayes this in effect, throw mikle hat reasoning and manie interruptiones: "Sr, we will humblie reuerence your Maieftie alwayes, namlie in publict, but sen we have this occasioun to be with your Maieftie in privat, and the treuthe is, yie ar brought in extream danger bathe of your lyff and croun, and with yow the Countrey and Kirk of Chryft is lyk to wrak, for nocht telling yow the treuthe, and giffen of yow a fathfull counfall, we mon discharge our dewtie therin, or els be trators bathe to Chryft and yow. And therfor, Sir, as diuers tymes befor, so now again I mon tell yow, ther is twa Kings and twa Kingdomes in Scotland. Thair is Chryft Jesus the King, and his kingdome the Kirk, whafe fubiect King James the Saxt is, and of whafe kingdome nocht a king, nor a lord, nor a heid, bot a member. And they whome Chryft hes callit and commandit to watche ower his Kirk, and governe his spirituall kingdome, hes sufficient powar of him, and authoritie fa to do, bathe togidder and feueralie;

the quhilk na Christian King nor Prince sould controll and discharge, bot fortifie and assist, vtherwayes nocht fathfull subiects nor members of Chryft. And, Sir, when yie war in your swadling cloutes, Chryft Jesus rang frilie in this land in spyt of all his enemies, and his officers and ministers convenit and assemblit for the rewling and weill of his Kirk, quhilk was euer for your weil-fear, defence, and preferuatioun also, when thir sam enemies was seiking your destructioun and cutting af. And in sa doing, be thair assemblies and meittings sen syne continowalie hes bein terrible to these enemies, and maist sted-able for yow. And will yie now, when ther is mair nor extream necessitie of the continowance and fathfull discharge of that dewtie, drawin to your awin destructioun be a dewillishe and maist pernitiu counsell, begin to hinder and dishart Chrysts servants, and your best and maist fathfull subiects, quarrelling tham for thair conveining and cair that they haiff of thair dewtie to Chryft and yow, when yie sould rather commend and countenance tham, as the godlie kings and guid emperours did. As to the wisdome of your counsell, quhilk I call deuillishe and pernitiu, it is this, that yie mon be servit be all fort of men to cum to your purpose and grandour, Jew and Gentill, Papist and Protest-ant; and because the Ministers and Protestants in Scotland is ower stark, and controlles the King, they mon be waikned and brought law be steiring vpe a partie to tham, and the King being æquall and indifferent, bathe salbe fean to flie to him; sa fall he be weill servit. Bot, Sir, gif Gods weskome be the onlie trew wisdome, this will proue mere and mad folie, for his curs can bot light vpon it; sa that in seiking of bathe, yie fall los bathe, wharas in cleiuing vprightlie to God, his trew servants sould be your sure freinds, and he sould compell the rest counterfitlie and leinglie, to giff over thamselues and serve yow as he did to David." Thir things, and manie vther, was spoken be occasioun in conference with grait libertie and vehemance, till at last the King sattelit and dimitted ws pleasandlie, with manie attestationes that he knew nocht of the papist Lords hamcoming till they war in the countrey; and whowbeit the Esteates haid licenced tham to mak thair offers, they sould nocht be receaued till they thamselues war furthe of the countrey again, and offer what they wald, they sould gett na grace at his hand till they satisfied the Kirk.

The 20 of October the Commissionars of the Generall Assemblie, and from diuers Synodalls, convened at Edinbruche, the haill proceedings wharof from that day vntill the xvij day of Decem. that accursed wrakfull day to the Kirk and Comoun weill of Scotland, because they ar at lainthe, and particu-larlie in forme of Ephemerids sett down be me in a buik be thamselff, for con-

tracting of this volumn, I mon remit the reidar therto. Only heir I will infer the offers quhilk the Erle of Hountlie maid to the Synod of Murray, be his Lady the 19 day of the forsaide monethe of October, that it may be knawin whow trew the Lord hes euer bein in his promises to his Kirk, in making thair and his enemies leinglie yeild, and to giff ower thamselues vnto his Dauid.

The Offers presented be the Lady Henriet Stewart, Countess of Hountly, having commission from hir housband in his absence, to the Synodall Assemblie of the Presbyteries within the Dioceſe of Murray, conuenit in Elgen the xix day of October, 1596.

At the first heiring, and hauing intelligence that your worships heir conuenit, and remanent of the Kirk of this Realm, hes bein in tyme past, and as yit remanes enill informit be suggestioun of misreportes of my Lord and Spouse, that he sould be a Trafector with strangers sen his departing out of this realme, in preiudice of the religioun presentlie professit in the sam, and of the esteat of his native countrey, I, as hauing commissioun in his nam, offers nocht onlie to mak his purgatioun of the sinister misreportes of him aboue wrytten, bot also that he fall abynd and submit himselff to all lawfull tryall theranent; and if he beis fund culpable and giltie therof to suffer and vnderly the censours of your Worships, King, and Counfall.

Secondlie, I offer that he fall mak sufficient securitie nather till attempt, assit, nor deuyse anie thing in tymes cumming, tending to the alteratioun or inuersioun of the religioun presentlie professit within this Realme.

Thridlie, offers that he fall banishe and eiekt from his companie and societie all Jesuites, Seminarie Preists, excommunicat perſones, and notorius knawin Papists.

Feirdlie, he is, and salbe content to intercomoun and confer with quhatsumeuir of the ministerie your Worships and haill Kirk apoinct; and in cais he may be mouit be guid arguments and reasons, and therby persnadit in his conscience to leaue the religioun presentlie protest be him, he fall embrace the religioun protest within this Realme.

Fyftlie, offeres that he fall ressaue an ordinar minister in his companie for his better instructioun, on his awin charges; and in mean tyme fall keipe guid ordour.

Sextlie, for better assurance of his guid meining, he is content till assit your discipline in punishing of vyce.

Sevintlie, in consideratioun of the premiffes I will desyre your Worships to giff and concead a reasonable tyme wharin my Lord my Spouse may be resolued in his conscience, and that it will pleis your Worships to schaw him that favour to absolue him fra the proces of excommunicatioun; and that he may haue, be your mediatioun and interceiding, his Maiesties favour and oversight, to remean within the countrey vntroublit during the tyme of the conference.

And for your perswasoun to the premiffes, I offer in his name, that he fall mak sufficient securitie for observing of the Articles aboue wrettin; and in testimonie of his guid intentiones, fall assit the planting of ministers in the Kirks desolat within his bounds.

Thus subſcryuit,

HENRETT COUNTESS OF HOUNTLEY.

Thir Articles war presentit be the barones vnderwryten : Sr Walter Ogilbie of Findlater, Knight, Robert Innes of that Ilk, Sr Jhone Gordown of Pitlurg, Knight, Wilyeam Sutherland of Duffes, Jhone Vrquhart of Tullo, Tutor of Crommertie.

Vpon thir offeres the papist Erles war suffered to bruik the countrey, yea ther awin houffes and leivings till the monethe of May thereafter, when at the Generall Assemblie hauldin at Dondie, they war absolued. Quhilk was easie to effectuat, the ministrie of St Andros and Edinbruche, and sa of the haill southe, being ather defated or drawin to the Kings deuotioun ; and the ministrie of the northe haillelie be fear and flatterie maid for the purpose. And thus our vndewtifulnes did lose again that grait victorie quhilk God haid conquieft ower these enemies ; the quhilk I pray his mercie they be nocht maid iust scourges to the ministerie in speciall therfor.

Immediatlie efter that xvij day of December, the minifters of Edinbruche, Maifters Robert Bruce, James Balfour, Walter Balcanquall, and Wilyeam Watson, war nocht onlie counfallit, bot erneshtlie vrgit be thair flok to fle. Twa of the quhilk, Mr Robert and Walter past southe in England. The vther twa cam northe ower to Fyff, whar they war attendit vpon and receavit in a hous quhilk the Lord haid preparit for the confort of his servants. Ther, vnder the winges of Gods prouidence, they reposit, and ther thair host penned the Apologie of thair cause, following :

A Declaratioun of the iust causes quhilk moved the Ministers of Edinbruche to withdraw tham selues from thair flocks for a seasons in the moneth of December 1596, giuing place to the wrathe of the Prince, to referue thamselues for a better tyme.

THEE hes bein, in all ages, is, and salbe, sum proffessit malitious enemies to the Lord Jesus and his servands : Sum that wald profes frindschipe to tham, bot the loue of this world sa owerrewles thair affectionnes, that when the frindschipe of the an and the vther comes in comparisone, sa that of necessitie they man forseek an of tham, lyk the ritche man in the Gospell, with heavines of hart they depart from Chryft : Sum weak and infirm breithring that haid neid nocht onlie of righteous informatioun in the treuthe, bot also of continuall confort : And sum wyse and strong fanorars wha leakes na thing bot intelligence of the proceedings of maters that they may meantein the cause, and stand thervnto against whatsoever calumnie or sklander.

Concerning the first, wharof we mein nocht to tyne tyme in wassing of sic Moores, nor contrar to the command of our maister, to cast our halie things to dogges, and sett our peirles befor sic fwyne, seiking to find and saue sic whom the Lord will haue lost and destroyed, and therfor in his righteous iudgments giffes tham over to thair awin fantasies to forge out stumbling blokes, and cast tham in thair awin way to fall on, and go from euill to warle, deceaung and being deceauit, to thair awin iust condemnatioun.

. As for the second sort, it war bot lost labour also to preas to perswad tham of the treuthe ; for it feareth with tham as with an sa affectionat to his frind that he meines never to speir his quarrell, what euer be done, what euer be said, right or wrang, trew or fals, rashlie or aduysedlie, sa it tend anie wayes to the hurt or hinderance of his affectionat frind, it is all an ; yea, he is sa ather blindit or willfullie addicted to his fond frindschipe, that the least appeirance of the hurt ther- of makes right, treuthe, welsdome, aduysitnes in his conceat to alter bathe name and nature, and be esteimed and giffen out for contrarie vyces. Sa ar they to the frindschipe of thair gear and this world.

Our onlie cear is of the twa rankes that remeanes, rightlie till informe that an of the iust and wechtie causses mouing ws to withdraw ourselues from our charges, and leane af the exerceise of our ministerie amangs our flockes of our awin accord for a season, (quhilk vtherwayes we sould haue bein compelled to do against our willes, to the los of our lines and graitteir disavantage of the comoun cause, as eidentlie will appeir in our Apologie efter following,) and togidder heirwithall to subiayne sum confort also for the confirmatioun of that vther ; beseikand tham bathe to accept of the saming rightlie and lowinglie in the tender bowelles of the Lord Jesus.

Thair is twa things as we vnderstand blawin abroad of ws for our discredit, and the hurt of the cause of Jesus Chryst. An, that we haue left our flockes, and sa becom, of pastors, hyrlings. The vther, that we ar fled from the lawes, and sa of guid subiects becom rebelles and outlawes. The quhilk crymes ar befor God and man, in all reformat kirks and comoun weilles, sa hynous and odious, that gif we haid nocht the testimonie of a guid conscience in the contrare to vphold ws befor God, and eident reasones to cleir ourselues befor the reasonable and godlie, we wald esteim ourselues of all men maist miserable.

For as concerning the flight from our flockes, we haue the command of our Maister bidding ws, being persecut in a citie, to flie to an vther, and conform to the saming his awin exemple, and the exemple of his apostles, namlie St Paull, who, being let down in a basket by night over the walles of Damascus, eschaped, and the manifold flightes of manie reuerend fathers of the antient kirk, and namlie of the godlie and zealus Athanasius, weill thought of and approvin of all Christianitie. And wha, I pray yow, speaking in conscience, will or can deny our persecutioun ? Having sic bladie bod-warts coming to ws from court continuallie, sic schoring to plak ws out of our pulpites, sic bitter and malitious realling against ws at tables, and in conference of counsallours, sic blasphemus traducing in publick, be proclamatiounes at mercat crosses with sound of trumpet ; whar befor that euer we war callit or hard, we war convict of seditioun and treason, and proclaimed to be sic personnes, namlie in that maist malitious and blasphemus proclamatioun, wherin was deducit the proces led against Mr David Blak, in the self maist informall, impius, and iniust, and we inuoluit in the giltines of the sam alleagit crymes, to be maid partakers of the sam punishment at the pleasur and will of the Prince ; wha, God watter, and man bathe, what guid will he hathe vttered towards ws and all our maisters fervands, sen the receaving of our deidlie enemies the papist Erles in his fawour : For the quhilk, we humble pray the Lord to be mercifull to the King, and giff him repentance in tyme befor that grait iudge of the world sett his iustice court, enter in reducioun of that proces, and pronounce a feirfull sentence in his contrar, to be execut in wrathe without delay. And at last a maist craftelie deaysit tumult and insurrectioun motioned be our enemies, and mowed be the simple populace ; the quhilk nochtwithstanding, be our diligence and authoritie, it was asswagit without anie violence or tert done to anie man, praisit be God. Yit, forfuth, the sam is sa hilie aggregit, that it is giffen out to the world for a conspiracie of ws and our associattes, of his treason against his Maiesties

perfone and counfallours, and maid to be a sufficient cause, wharfore we fould be apprehendit as seditius trators, committed to warde, and condemnit to schamfull executionn.

For what better could we haue luiked for at the hands of our accursed enemies, the excommunicat papist Erles, whafe speciall frinds and fauonrars hes nocht onlie alienat the hart of his Maiestie from vs, bot sa incensit the faming in hatred and wrathe against vs, steired vpe be our frie rebuiking of sinne, and fathfull admonitiounes giffen from tyme to tyme to his Maiestie for eschewing of the feirfull iudgments of God, that his awin mouthe hes brathed out bludie sentences and domes against vs. The quhilk thing, when our breithring the Commiffionars of the Generall Assemblies haid espyed and confidderit befor thair departing of the town, forcit to leaue vs be that streat charge and proclamatioun, they gaiff vs thair speciall advys and counfall, that in cais our Magistrates and flock wald nocht preferue vs saiff from violent inuasioun and craftie dint of deidlie malice, in that ceas we fould withdraw ourselffs for a tyme, and referue ourselffs to a better occasioun, when we might serue our God and his peiple be our ministrie in fastie and freidome. And it is of veritie, that sa far was our bailies and counfall from that abilitie or dewtie, that they war fean for feir of thair awin esteattes to receane a commiffioun to tak and apprehend vs, and put vs in streat warde and sure firmance, to be producit at the pleasour of our enemies, and maid a prey to the recent anger of an incensit King, whose wrathe is as the roaring of a lyoun, or as a boare rubbit of hir whelpes, as speakes the Scripture. The quhilk they haid nocht fealit to hane effectuat indeid, giff God of his guid Providence haid nocht carit for our preferuatioun, and movit the baill breithring of our Presbyterie, and vthers out of diuers partes of the countrey, being ther for the tyme, togidder with our awin Seffioun and diuers of our flock better affected, to counfall vs cairfullie and maist vrgentlie to moue vs to eschew the present furie and danger, and keipe ourselues to the fore for the wark of God at a better tyme. Giff then it be lawfull, comendable, and honest for the stouttest to feir whar ther is iust cause, and flie to that end they may fecht againe, namlie to pastors wher ther is na danger of infecting of thair flockes with heresie, and euident danger intendit against thair lyues; and if the premisses and mikle mair, cleirlye knawin to the consciences of all men of cair and fight in proceidings of maters, be trew, it is manifest that sic was the stat in deid of vs and our flockes. Ther is nan of sound and sanctified iudgment that will blam vs as mercenarie desertours of our charges, bot rather praise God, wha hes of his gratus guidnes wotchaffed sa to direct and protect vs to be referued in hope of farder employment in the wark of his glorie and grace in Jesus Chryft.

Now to the vther heid of our accusatioun, twitching our fleing from the lawes, we stand iustlie to the stat denying therof. For we flie nocht from the law, bot from the wrathe and euill dispositioun of the iudge that may easelie pervert the law; or rather from the partie wha intends, be pretence of law, to be reuengit vpon vs, as vpon thair noysome enemies, wha, as they alleage, hes nocht cessit, be our iust rebuiking of thair sinnes, quhilk they term seditius sermones, to disgrace tham befor the peiple, and therby at last hes concitat the faming against tham to bereane tham of thair lyves and honors. Giff it be nocht sa, we appeill thair conscience befor God; and if it be sa, as it is indeid, hane we nocht reasone to declayne the iudgment of our partie, and flie from a craftie and crewall intendit reuenge of a deidlie and malitius enemie.

For to be plean in this our necessar apologie, we ar forcit vnto for defence of the sestimatioun of our office, and creadit of our calling amangs the peiple of God, nocht we onlie, bot all men of guid and sequitable iudgment, thinks it all an to be iudgit be the present counfall as be the Erle of Hountlie, in whafe sawour the advancment of the specialles of tham, speak what they will, hes bein procurit, and for whafe effect thair credit is continowed and increassit at Court. And we ar sure

man will esteim vs foolishhe or slayed for fleeing from the iudgment of that crewall trator, as from the burning of Danibirfall or Spanishe Inquisition.

And as to the Kings Maiestie, we fie nocht from his lawfull authoritie, but from his vnlawfull wraethe, nocht from his euill naturall (quhilk of itselfe is maist clement,) but from his preiudicat disposition and euill opinioun conceavit against vs be the maist subtil and importune subiection of craftie serpentis, from whase pernicious poisons our continuall prayer to God is, that his Maiestie may be saiff, and nocht thereby slein in body and faull. For as to his Maiesties Judicatorie, we mein nocht to declayne it in this cause, nather, whowbeit we haue be all law maist iust cause of appellatioun therfra, being sa inormie greivit and hurt be all his proceedings against vs, yit we mein nocht simplie till appell from his Hienes throne to anie Cæsars, kings or princes, in the ertbe, but a Rege male consulto et affecto ad melius. Sa that whow soone souseuer it pleis God to delyver him from the companie and counfall of wicked Papifts and malicious Atheists, and turn his hart and affection to the trew professours of the right Christian relligioun and fathfull ministers therof, wha without all question is, hes bein, and will proue his onlie sure frinds and guid subiects, we fall in all readines and humilitie present ourselues befor his Maiestie, sitt dow fauld our seit, and tholl an assaye of anie honest men of whatsumeuer rank, for all art, part, read or counfall of that insurrection, or anie vther interpryse at anie tyme attempted against his Maiestie.

Wharfor, deir breithring, we earnestlie exhort yow in the bowelles of our comoun Sauour to concerne of our cause and doings aright, and nocht onlie to satisfie yourself with the sequitable reasones and motives therof, wherby all occasion of offence and mislyking may easlie be removed, bot also of Christian dewtie and loue to play the aduocat for vs at the hands of vthers, namlie of sic as may have acces to deall with his Maiestie for the treuthe, and moue his Hienes to a better disposition.

For, as concerning our dewtie to his Maiestie, the God of heavin, the ceasfar of all hartes, bears vs witnes, that we inioy a guid and quiet conscience theranent, quhilk accuses vs nocht of omitting anie thing we oucht of dewtie to his Maiestie, nor committing of anie thing against his Maiesties persone or estat, vnles it haue bein be the exces of affection or zeall, fearing for his danger, and caring for his weill and preseruatioun against all sort of trators: That lyk as his Maiestie haid guid pruff and experience therof against Boduall, from whase attempts he could never be frie till we put to our hand; and efter redding of his Maiestie diuers tymes out of his clauus, at last maid him fean, being excommunicat, till abandone the countrey; sa he might haue the sam against these graiter and mair dangerous trators, the said Bodualles confederattes at Menmure, the excommunicat papist Erles, wha seikes maist subtiltie to betrey his Maiestie in body, faull, kingdom, lyff temporall and euerlasting. Gif heirin we haue offendit, let the King pardone and forgiß vs.

But alas! wald to God the wrang war done to vs onlie, the pure seruants of the Lord Iesus, and nocht directlie to himself, whase croun and kingdome is violentlie invadit; withe whome the King enterit in actioun for redding of merches, and in the mean tym maid irruption violentlie within the middes of his vndoubted possession, and vnder conference of things alleagit questionable betwix his ertylie kingdome, and the kirk, the spirituall kingdome of Chryst Iesus, satt down in iudgment, tuk decreit to himself, and thereby acclaimed the speciall priuileges of the croun of Chryst, to wit, the iudicator of the pretching of the Word, and conceaving of prayer, and annulling of the constitutionnes and commissionnes of his supream assemble within this realme. Giff anie gentillman of the countrey haid bein sa vsed with his nibour in question of his mertches, wald he nocht be thought to haue iust occasion of compleant, yea iust cause and quarrell to war his gear, land, himself and all that wald tak his part for redres therof? And yit fall nocht the Lord Iesus

be hard to complean? Sall his servants be declarit traitors, because they mein his cause? Sall his officers be rebelles, because they warn his frinds to cognos vpon the wrang and sie it repeatit? And sall sic oppressioun and tyrannie pas vnrepresit? Sall he wha has receiued the haill lands and costes of the erthe for a iust possessioun, yea, all power in heavin and in erd from the grait Creator therof, suffer himself to be thus handlit and vsit? Sall the Pagan Turc, the Cam of Tartarie, the Muscovit and Sophie of Pera, defend thair bounds and conquest kingdomes? Sall bastard Christiannes, sic as Prestier Jhone in Afric, beire impyre, and Philipe of Spean mak the world agast, inlarging his dominiones from the west to est, and in the mean tyme the hair of the world, the king of glorie, be oppressed, spulied, and dishonored be a litle erthlie Regulus? Na, alas! wald to God the King knew what he war doing, and tuik vpe rightlie, and considderit the fathfull, lowing, and cearfull hartes of the ministrie, wha sies the hat wrathe of Jehous kindlit againt him, for helping the wicked and faworing of thaim whom God haittes, and of the Lord Jesus, King of Kinges, for invadding of his possessiounes, and vsurping vpon his spirituall croun and kingdome: And therfor mon cry the alarme and giff the warning in tyme to leaue af and repent, befor he be consumit therby, and maid a feirfull spectacle to the rewlars of the erde.

Alas! his conscience, and the conscience of all, may weill ken, it is nather ritches, honour, land nor rent, nor na warldlie particular that we craue, as does his courtiours, wha goes about to cla and counfall him, nocht according to his weilfeare, bot efter his affectioun and present dangerous dispositioun; and sa when they haue gotten that quhilk they sought, they cair na mair for him, bot wald haue another in his place, of whom they might gett mair, to serue thair insatiable appetit: Bot our cair onlie is lest he offend his God, and sa be left destitut of his grace and protectioun, and fall in the hands of sic as seiks his wrak and distructioun. And yit, forfuth, they ar the frinds, and we the enemies; they the wyse and discreit, and we the inordinat foolles; they the fauears of his honour and priuileages of his croun, and we the empearers therof, and sic as seikes to disgrace him befor the peiple. But alas! wald to God his Maiestie saw thair plattes, and knew thair deuylis, he wald sie from thaim as from the sword, or consumption of raging fyre; for, as Solomon speakes of the harlot, "Honnie is in ther mouthe, but the sting of bitter deathe is in thair end." Let the King persew us as he pleases, we fall nocht ceas to requyt him with earnest prayer to our God to preserue his Grace from the miserable experience quhilk fall cleir this cause to the haill world, gif he brak nocht af his sinnes be repentance, and turn to God in tyme.

Now in end, we turn to yow, our deir afflicted flok, for the fastie of whafe faulles we hope, be Gods grace, to giff our lyves giff neid beis; whowbeit we esteim the present los of your gear of lytle aveall, in respect of that service quhilk yit in this lyff we may do to Chryst and his Kirk. What euer be the doings of men in this your visitatioun, luik yie to the hand of God, instlie working that quhilk sa often be our mouthes he forwarned yow of, for the contempt of his Gospell, and fruitles passing ower the lang simmer and seasonable heruest therof. He hes moued the folie of a mad and confusit multitude to minister to your troublers the occasioun of your present perplexitie, yea of his beaueie plag vpon your hartes, bodies and geare, to the spilling be appeirance of a guid cause, and moving of the wrathe of an erdlie prince againt yow. Bot we beseik yow therin to perceaue and tak vpe the angrie face and crabbit countenance of the Lord of Hostes, wha hes the coupe of his vengeance, mixit with mercie and iustice, in his hand, to propyne to this haill land, and euerie member therof, in what rank and degrie so euer they be. Of the quhilk the servants of his awin hous, and yie in speciall, hes gottin the breird to drink. Drink it patientlie, for whowbeit it be bitter, it is a halfsome potioun of repentance propynit to yow in mercie; bot be assurit for your confort, when that hathe wrought weill vpon yow and we for our humiliatioun and amendi-

ment, the thik drog of that read wyne of the Lords vengeance is preparit in wrathfull iustice for the enemies to drink, the quhilk they fall drink, nill they, will they, to thair horrible destruction and confusioun euerlasting. AMEN.

: At the beginning of Januar, the King, with grait forces of the Homes, Cares, and fouthland gentell men, cam to Edinbruche, quhilk put the town in grait feir, and thair was keipit a frequent Conventioun of Esteates, wharin war maid manie strange and seuir actes, the tytles wharof followes:

· Imprimis, Thrie actes of Counfall confirmed be thair autoritie: an, finding the vproare at Edinbruche the xvij of December to be hichest treason, and the authors and partakers, with thair fauorars, to be trators in the hichest degrie. An vther, discharging the minifters stipends that wald nocht subscryve a band acknowlaging the King to be onlie Judge in maters of treason or vther ciuill and criminall causses, committed be preatching, prayer, or what way so euer. The thrid, ordeaning all provefts and bailies, shireffes, stewarts, and vthers of autoritie, that shold happen to be present at anie sklanderus speiches of his Maiestie, in pulpit or vtherwayes, to stay tham from anie farder proceeding, tak and apprehend, keipe and detein tham, till they shold vnderstand his Hienes pleasure anent thair offence.

Item, Ther past an act with thir, finding his Maiestie to haue powar to charge and discharge a Minister to teache at anie tyme or place, as he shold think convenient.

Item, Ane Act discharging all Generall and Synodall Affsemblies and Presbyteries to be keipit at anie tyme herefter within the brouch of Edinbruche, and the Presbyterie of Edinbruche to sitt in Musselbruche or Dalketh.

· Item, Ane Act ordeaning the Minifters hous in Edinbruche to be appropriat in tyme coming to his Hienes vse, be reasone of the treasonable and seditious complottes ther deuysit at findrie tymes be the formar inhabitantes; and therewithall the Nather Counfall hous, for that it was sum tymes imployed to be a gard hous, to be a Chacquer hous in all tymes coming.

Item, Ther was a form of Band to be subscryvit be the proveft and bailies of Edinbruche, and thereafter to be presented to the remanent Magistrates within brouches, bearing a maist streat aithe of fidelitie to his Maiestie, and oblesing tham neuer to suffer anie Minister blasphem his Maiestie, his Counfall and Esteates, vnapprehendit, vnder the pean of periurie against the haill thrie persones of the Godheid, and vnder a grait pecuniall soun in cais of failie.

Item, The Town of Edinbruche bund neuer to admit thair former Ministers to teatche again within the Town without his Maiesties consent, never to chuse anie vther in thair place without his Maiesties allowance; siklyk neuer to chuse a Magistrat without his Maiesties approbatioun; and the present Magistrates to dimit and refing thair offices ower in his Hienes hands, to the intent he may with the advys of Counfall elect sic vthers as he pleases. And fordar, was inioyned to tham, ather to find out the principall offendars, and mak thair proces cleir that ther rest na thing but executioun befor the last day of this instant, or els the provest, bailyes, deacones, and counfall, representing the haill body of the town, till enter thair persones in warde within the town of Perth, vpon the first of Februar nixt, ther till vnderly the law for the said treasonable vproare, and for thair letting to libertie of Mr James Balfour, efter his apprehensioun.

Item, The Seffioun to be transported to Perth, ther to fitt the first day of Februar nixt, and his Maiestie and the Checquer to remean till then at Lithgow. The Commissars and Shireff Court to sit at Leithe.

At the sam Conventioun was read on a day bot thrie billes: An of the Erle of Hountlies, an vther of the young Lard of Bonitones, and the thrid of the Lord Sachars, thrie excommunicat Papists. In the twa first, Aberdein was chargit to heir thair offers, and, finding tham agriable to the Law of God, conscience and quietnes of the realme, to accept tham, and to releiue the compleaners of the sentence of excommunicatioun; vtherwayes, to compeir befor the Counfall within 15 dayes thereafter, and schaw a reasonable cause why; with certificatioun, in cais of failyie, letters sould be direct to charge tham simpliciter therto.

And last, Ther was apointed a number to fitt in euerie quarter of the town of Edinbruche, and examine sic as they pleasit, or sould be giffen in row to tham. Of whase depositionnes ther was wryttin monie quarres of paper, and yit amangs all nocht sa mikle fund as might iustlie mak a man, to let be a minifter, suspitiuis of anie conspiracie or fordeuyfit vproar, that could publictly be punishable.

The King, finding this wantage and occasioun, pouffes fordwart the sam to the conquering of the libertie, bathe of the Kirk and borrowes within this land; and publisses in print a number of questiones, wharby he calles in dout the haill discipline and ordour of the Kirk, ordeaning the sam to be disputed and concludit in a solem Conventioun of the Kirk and Esteattes of the Realme, to be conveinit be him at St Jhonstoun about the end of Februar.

Wharfor the Synod of Fyff, cairfull of thair dewtie at sa neidfull a tyme, convenit at Cowper the 8 of Februar, ordeanit euery Presbyterie to nominat and direct twa of thair maist discreit, wyse, and resolut breithring to meit within the citie of St Andros vpon the Munday efter the xxj of that instant, ther to confer, reasone, and resolue with comoun and vniform consent on maist solid and substantius answers to be sett down in wryt verie schortlie for resolution of the Kings questionnes.

Also, efter earnest in calling of the nam of God, and graue and weghtie consideration of the dangers the haill esteat of the Kirk might fall into, if the government therof, manie yeirs ago established be the Word of God and lawes of the countrey, and peacable practise accompanied with a rare blissing of sinceritie and concord, voide of all errour and schisme even vnto this day,ould be now callit in controuersie, and brought in doutfull and vncertain reasoning amangs men vnskilled in the Scriptur and Kirk effeares, without the advys of a Generall Assemblie, or anie inferiour assemblie of the Kirk, namlie at sic a tyme when the notour enemies therof ar, efter sa lang preparatioun, now in full readines to accomplis thair attemptats to hir vtter overthrow,—the Synod did nominat and ordean certean of thair maist graue, godlie, and discreit breithring, to wit, David Fergusone, Mr Thomas Buchanan, Mr Robert Wilkie, Mr Robert Durie, Mr Wilyeam Scot, Mr Thomas Dowglas, and Mr Jhone Fearfull, to pas from the present assemblie in Commissioun to the Kings Maiestie, and in all humble reuerence and dewtifull maner, be all guid arguments and reasones to trauell with his Maiestie, that this apointed assemblie at Perth may desert and be left of, or at leist be prorogat and continowit vnto the tym the last apointed Generall Assemblie be the haill Kirk, with consent of his Maiesties Commissiouners, according to the Act of his Maiesties Parliament, conveyin in St Andros in the monethe of Apryll nixtocome, and giff thair advys anent his Maiesties intentionnes and purpose published in print; declaring to his Maiestie in speciall, that na Presbyterie hes powar to giff commissioun to anie of thair breithring to cast in questioun or put in dout the determinationnes and conclusionnes of a Generall Assemblie, na mair nor a particular brouche may call in controuersie his Maiesties Actes of Parliament: Sa that whowbeit the Presbyteries fall direct thair Commissiouners to his Maiestie at Perth* at the day appointed, for testifeing thair dew obedience, they

* NOTE. The King wrot to all presbyteries throw the countrey to send thrie of thair number to the Assemblie apointed at Perth.

can on na wayes com instructed for the purpose mentionat therin, to put in questioun or alter anie constitutioun of a Generall Assemblie.

In lyk maner, that it wald pleis his Maiestie to relax the Ministers of Edinbruche from the horn, and repon tham again in thair awin roumes ; as also Mr Daud Blak to his awin charge in St Andros, certefeing his Maiestie, that he can do na thing mair to the contentment and winning of the hartes of all the fathfull and godlie of this land at this present tyme.

And fordar, to beseik his Hienes nocht to suffer anie thing to be published in print anent the proceeding of maters betwix his Maiestie and the Kirk of leat, having therin a speciall cear of his Maiesties honour and estimatioun, quhilk can nocht bot be imparit amang the godlie and sincere professours in all realmes, if our controuerfies com in thair hands.

The said Synod also condifendit vpon certean instructionnes to be giffen to the Commiffionars, to be chofin be thair Presbyteries, to keipe the apointed dyet be the King at Perth, as followes :

Instructions gevin be the Synod of the Province of Fyff to the Commiffionars, to be chofne be euerie Presbyterie within the said Synod, to go to the Conventioun, appointed be his Maiestie at Perth ; the quhilk the said Synod ordeanit tham and euerie an of tham preceyflie to keipe.

FIRST, yie fall schaw that yie ar com for obedience to his Maiestie, and nocht for that yie acknowledge that to be a lawfull Generall Assemblie, be reasone it was nocht apointed be the last generall, nor convocat be the advys of the Commiffionars of the last Generall Assemblie, as hes bein the practife of the Kirk at all tymes befor within this realme, warrantet be the Word of God and lawes of the countrey.

Item, yie fall schaw that yie may nocht condifend in anie wayes to the reasoning or putting in questioun the maters of the polecie of the Kirk ; because the Generall Kirk of this realme, to quhilk yie ar subiect, hes alreadie determined the saming, quhilk determinatioun yie haue also subfcrivit vnto, and nan may call the sam in dout, and put tham in reasoning, but a Generall Assemblie. Therfor, yie fall desyre his Maiestie, in all humilitie, for continuation of the reasoning to the ordinar assigned Generall Assemblie, to be hauldin at St Androus the xxvj of Apryll nixtocome.

Item, gif na continuatioun can be obtained, and yie ar vrget to proceide, yie fall protest for the liberties of the Kirk, and planlie disaffenting, keipe yourselfis frie of euerie thing that salbe done theranent.

Item, because the Conventioun is apointed be his Maiestie onlie for the questionnes, yie fall nocht mell in anie maner of way wi the receaving of Hountlie or vther excommunicats, or anie vther thing remitted from Synodall, or Presbyteries, or properlie belonging to a Generall Assemblie.

Item, in cais the brethring amangs thamselues, or his Maiestie, or anie of his Counfall, enter in reasoning with yow, or anie of yow in privat, that yie hald fast be thir generall grounds :—1. That

the haill externall government of the Kirk mon be tean out of the Word of God. 2. That the ordinar pastors and doctors of the Kirk mon schaw the will of God out of his Word; and that onlie to be followed. 3. That the pastors and doctors of the Kirk of Scotland hes with lang and graue deliberatioun sett down and constitut the haill externall discipline and government of the Kirk; according to the quhilk it hes bein thir manie yeirs sa happelie governit and rewrit, that na heresie, schisme, or dissentioun hes haid place therin vnto this houre; and that ther is nan beiring office in the Kirk, wha calles the sam in dout. It wald, therfor, pleis his Maiestie nocht to suffer the rair and maist pesceable and decent constitutionn therof to be disturbit be exagitating of fruictles questionnes, namlie at this tyme, quhen Papists preasses, be that mean of disputatioun namlie, to brangle and pervert all.

Item, yie fall tranell with the ministers, barronnes, and noblemen, that fall happin thair to be conveyit, that an vniform supplicatioun may be maid and giffen in for restoring of the ministers of Edinbrache, and Mr David Blak again to thair flockes; and behaue yourselues heirin in the feir of God and loue of Chryst and his kingdome, fathfullie and providentie, with all dewtifull reuerence to the Kings Maiestie.

FINIS.

In this Assemblie also was read the Band quhilk the King and Counfall deuyfit to be subscryvit be all ministers, vnder pean of tinsall of thair stipends, in effect to rescind the declinator subscryvit be all of befor at the calling of Mr David Blak befor the King and Counfall in the monethe of December. The quhilk band the Assemblie iudged to be vnlawfull and superfluous for manie and diuers reasones, quhilks, togidder with the poincts of the forsaidd supplicatioun, yie fall find in the volum mentioned befor, of the particulars that fell out in the monethes of Nouember and December.

Vpon the 21 of this monethe, Februar, the breithring apointed out of euerie presbyterie conveyined at St Andros, and diuers dayes towteing the Kings Questionnes,* the schort soum wharof, togidder with the questionnes tham selues, followes:

The Questionnes proponed be the King, to be resoluist at the Conventioun of the Estaits and Generall Assemblie, appointed to be at the brouche of Perth, the last of Febr. 1596.

ANSWER.—1. Tim. 6.

GIF anie man teatche vtherwayes, (viz. then the Apostle hes taucht concerning the government of the hous of God, quhilk is his Kirk,) and consentes nocht to the halfome words

* **NOTA.** Mr Jhone Lindsay was suspected to be the author of thir Questionnes. I wat he was cheiflie on the counfall of tham, bathe in deuyfing and following furthe of tham.

of the Lord Jesus Chryft, and to the doctrin quhilk is according to Godlines, he is puft vp and knawes na thing; bot dotathe about questionnes and stryff of words, wharof cumes invy, stryff, realings, euill furnifings, vean difputation of men of corrupt myndes, and deftitut of the treuthe, quhilk think that gean is godlines; from sic separat thy self.

Queft. 1. May nocht the maters of the externall gubernation of the Kirk be difputed, falua fide et religione?

Ans. They may nocht.—1. The government of the Kirk being alreadie eftabliſhed and conſtitut vpon guid groundes of the Word of God, be lawes of the countrey, and mair nor threttie years poſſeſſioun. 2. Namlie at ſic a tyme when the Papifts ar readie bent to ſchak and overthrow the Kirk and Goſpell. 3. When that vnformall conformitie is fought be our nighbour enemies of the diſcipline, the Biſchopes of Eingland. 4. In ſa diſſolut eſtate of a lawles and iuſticeles peiple. 5. When na edificatioun bot diſtruction and breidding of ſchiſme and diſſentioun within the bowelles of the Kirk may aryſe therof. 6. When nane of the paſtors or doctors of the Kirk douttes theranent. 7. Let the King and Counſall conſidder whow intolerable they wald think it, to caſt in dout the fundamentall lawes of the kingdome, and Actes of Parliament; or gif anie man wald put in arbitrimēt or reaſoning his vndoutted poſſeſſioun, lenning vpon a law, and decret, and right vnreducit.

Queft. 2. Is it the King ſeueralie, or the paſtor ſeueralie, or bathe coniunctlie, that ſould eftabliſhe the Actes anent the externall government of the Kirk, or what is the form of thair coniunction to mak lawes?

Ans. All Actes of the Kirk ſould be eftabliſhed be the Word of God, contained in Holie Scripture, the ordinar interpretars wharof ar the paſtors and doctors of the Kirk. The extraordinar in tyme of corruptioun of the hail eſtate of the Kirk, ar prophettes, and ſic as God indowes with extraordinar giftes; and kings and princes aucht, be thair ciuill authoritie, to ratifie and aproue that be thair lawes, and vindicat be thair ciuill ſanctiones, quhilk they declar to be Gods will out of his Word.

Queft. 3. Is nocht the conſent of the maift part of the flock, and alſo of the patron, neceſſar in the electioun of the paſtors?

Ans. The electioun of paſtors ſould be maid be thaim wha ar paſtors and doctors lawfullie called, and wha can try the giftes neceſſarlie belanging to paſtors, be the Word of God; and to ſic as ar ſa choſene, the flock and patron ſould gif thair conſent and protectioun.

Queft. 4. Is it lawfull for the paſtor to leane his flock againſt thair willes, albeit he haue the conſent of the Preſbyterie; and for what cauſe ſould the Preſbyterie conſent therto?

Ans. When the flock will feir and obey men and nocht God, and nocht keipe thair faithfull paſtors from wrang, and dint of deadlie malice and violence, in ſic ceas the paſtors, be conſent of thair Preſbyteries, may leane thair flocks.

Queft. 5. Is it lawfull for a miniſter to uſe farder applicatioun nor that quhilk may edifie his awin flock; or is the hail warld the flock of euerie particular paſtor?

Ans. A miniſter may declar and apply the Word of God throwut the hail Scripture, and his warks wrought throuhout the hail warld, for the glorie of God and eydificatioun of his particular flock.

Queft. 6. Is he a lawfull paſtor, wha wants impoſitionem manuum?

Ans. Impoſitioun, or laying on of hands, is nocht eſſentiall and neceſſar, bot ceremoniall, and indifferent in the admiſſioun of a paſtor.

Queft. 7. Is it lawfull to paſtors to expreſs particular mens names, counſallis, or magiſtrats in pul-

pit, or so vialie to descryue tham, that the peiple may vnderstand whom be they mein, without notorius declarit vices and priuat admonitions preceeding?

Ans. The Canon of the Apostle is cleir, Them that publiclie sin rebuk publictlie, that the rest may feir. And sa mikle the mair giff the publict sinne be in a publict persone, bearing publict office and charge, quhilk nocht being corrected, might indanger the publict esteat. Nather can anie sear be healed without the plaster be particularlie applyed to the persone and place of his seare. Vtherwayes, he does na thing of the pastorall dewtie aright; and sic as finds fault therewith, thinks mair ill to be called vitius nor be vitius indeid, and, lyk foolles and bernies, chuse rather to die in thair disease nor abyde the cure.

Quest. 8. For quhilk vyces sould admonitiones and reprovung of magistrats pas publictlie from pulpits in thair absence or presence, respectiue?

Ans. For all publict vyces, against the first and second Table of the Law of God, and that in all congregationes, because all hes interes in thair King and superiour magistrats, therfor all sould ken thair danger, and be moued to pray for tham.

Quest. 9. Is the application of doctrin in pulpits lauchfull quhilk is foundit vpon informationes, bruits, and rumors, suspitions, conditions gif this be and that be, probabilities, liklines or vnliklines in things to come in ciuill maters, quhilk all may be fals, and consequentlie the doctrine following thervpon; or sould all applicatioun be vpon the veritie of knawin and notorius vyces?

Ans. Ther is na bruted vyce or corruption but may fall in the persones and offices of men, and comounlie the sin is mikle war nor the bruit; therfor thouche this war, ther war na grait perrell of an speaking treuthe therin. Albeit ther nather hes bein, or is anie applicatioun vsed but against over notorius veritie of vyces.

Quest. 10. Is the text, quhilk is read in the pulpits, the ground wherupon all the doctrine sould be buildit, or may all things be spokin vpon all texts, so that the reiding therof is bot a cerimonie?

Ans. The Apostle to Timoth. Epist. ii. chap. 3. answers cleirly, that ther is na scripture quhilk is nocht sa ritche in inspyrit be God, that it is profitable for doctrin, refutatioun, correctioun, admonitioun, yea, even to mak the man of God perfyt for all guid wark; and to the Rom. xv. whatever is wryttin is for instructioun and consolatioun: Sa this is but an ignorant or cerimonius questioun.

Quest. 11. May a siple pastor exerceise anie iurisdiction but consent of the maist part of his particular sessioun?

Ans. He may with consent of the best part, quhilk comounlie is nocht the maist; for he being the messenger of God and interpreter of his Word, hes mair authoritie with a few, nor a grait multitud in the contrare.

Quest. 12. Is nocht his sessioun iudge to his doctrine?

Ans. The Word of God and exponars therof, the pastors and doctors, ar onlie iudge of his doctrin. The sprit of the prophetes ar subiect to the prophetes. I. Cor. xiv.

Quest. 13. Sould nocht the Moderator of the Sessioun be chofin yeirlye of anie wha has vot therin?

Ans. The cheiff burding of moderatioun over the hail flock, lyes on the pastor or pastors. And because of the message, gift, office, and commissioun by the Word quhilk he beares, the eldars and deacones mon be moderat be him also.

Quest. 14. May the Sessioun be lawfullie elected by Ministers onlie, but the consent of the hail congregatioun?

Ans. Nocht, for the ministers directs and moderates the electioun be the Word, and the congregatioun obeyes and giffes consent therto.

Quest. 15. Why sould nocht eldars and deacones of ilk particular sessioun be elected ad vitam?

Ans. They ar elected ad vitam except inft caufles of deprivation intervene. Bot becaufe the kirk leiving is facilegiuſlie ſpoiled, quhilk ſould fuſtein tham, they may nocht euerie yeir leave thair occupationes and attend on that office; and therfor of a number lawfullie elected ſucceſſiulie ſum releiues vther, yit all abyding kirk officers; and this is of neceſſitie till the Kirk get hir awin leiving.

Queſt. 16. How manie Prefbyteries is meit to be in the haill countrie, in what places, and whow manie paſtors of kirk in ilk prefbyterie?

Ans. Plant the countrey weill with kirks out throw, and the kirks with paſtors and doctors, and this queſtioun wilbe ſoone ſolued; bot if this form of doing hault on, ther wilbe ſewar or they be ma.

Queſt. 17. Sould nocht the elders and deacons of ilk particular ſeſſioun haue vot in the prefbyteries, or the paſtors only?

Ans. Eldars alfo hauing commiſſioun from thair ſeſſioun in maters of maners, lyk as alfo deacones in the pures effeares and patrimonie of the kirk.

Queſt. 18. What is the maters of the iuriſdiction of the prefbyterie quhilk may nocht be intreated in particular ſeſſions?

Ans. The buik of the polecie of the Kirk of Scotland fett down be the Generall Affembly, and the firſt Act of the Parl. haldin at Edinbruche in An. 1592, anſwers heirto ſufficientlie, and to manie of all thir queſtionies; and therfor wald never haue bein proponit gif the auld affection haid remeanit towards the Kirk.

Queſt. 19. What form of proceſs in libelling and citation, termes and dyattes, probation and pronouncing of the ſentence, ſould be viſit befor the ſaid particular ſeſſiouns and prefbyteries reſpectiue?

Ans. Echo. Form ſummar, ſequitable, graue and ſpirituell, as beſt may ſerue for the end of thair delling to win ſaulles from Sathan and his ſnares of finne, to God be trew repentance, and purging and preſerving of the Kirk from ſklander and danger of corrupt and pernitiuſ members reſpectiue.

Queſt. 20. What maters ſould the ſynod intreat vpon, quhilk may nocht be decydit in the prefbyteries?

Ans. The anſwer to the 18 anſwers to this.

Queſt. 21. Sould nocht all wha hes vot in the prefbyteries, and als in the particular ſeſſions, haue vot in the Synodall Affemblies?

Ans. The paſtors, doctors, and ſic as hes commiſſioun from particular ſeſſionnes of congregationnes hes vott, except in maters of doctrin, wherin onlie they that labors in the Word may vott and iudge.

Queſt. 22. Sould ilk Vniuerſitie or ilk Collage, or ilk Maſter or Regent within ilk Collage, haue vot in the prefbyteries or ſynodals in the towns or countries whar they ar; and ſic lyk, what form of vot ſould they haue in the Generall Affemblies?

Ans. Doctors and Profeſſours of Theologie, and ordinar inſtructars of the youthe in the groundes of religiouſ ſould vott. The firſt, becaufe they ar ordinar office bearers within the kirk; the ſecond being lawfullie callit to be Synprefbyters.

Queſt. 23. Is it leſum to conuocat the Generall Affembly by his Maieſties licence, he being pius et Chriſtianus magiſtratus?

Ans. Gif he be pius et Chriſtianus, he will alwayes allow and protect the affemblies of the office bearers of the Kirk for governing of the ſam, wha hes thair office and warrand of conveying for diſcharge therof, nocht of anie erthlie or mortall king, but of Chryſt Jeſus, whom the Father hes

apointed his king on his holie mountan; and therfor may convey in his nam, and fould whensoever they fie the weill of the Kirk, and doing of thair office to requyre the sam.

Quest. 24. Is it necessar that the Generall Assemblie be ordinar, or onlie extraordinarie convened for waightie causes concerning the Kirk?

Ans. The necessitie hes bein, is now, and yit lyk to be, in this land sa grait, that bathe the an and vther is neidfull. The ordinar for the ordinar causes contained in the buik of discipline; the extraordinary for preventing of dangers, et pro re nata.

Quest. 25. Hes nocht all men of guid larning and religion vot in the Generall Assemblie?

Ans. Nan may vott bot sic as hes lawfull calling, viz. Commisionars from Synods and Presbyteries: yit all the godlie and fathfull may affist, heir, or speak, in a grane, ordearlie, and comlie maner, with leave asked and given be the moderator.

Quest. 26. Is ilk particular pastor obleit to repear to the Generall Assemblie, or is it sufficient that onlie Commisionars com fra ilk particular Session, Presbyterie, or Synodall?

Ans. Commisionars ar sufficient for votting, but the hail fathfull for affistace, giff they pleise and neid be.

Quest. 27. Wha fould schuse the Commisionars to cum fra ilk schyre to vot in the Generall Assemblie?

Ans. The provinciall Synodes.

Quest. 28. Quhat is the number of votters necessar to the lawfulness of the Generall Assemblie, and whow manie of the hail number fould be pastors, and how manie vther men?

Ans. A certean of everie province, and fewar or ma as the maters to be intreated of cranes.

Quest. 29. May anie thing be acted in the Assemblie to the quhilk his Maiestie consents nocht?

Ans. The King fould consent to, and be his lawes approue, all that be the word of Gods maiestie is concludit in his assemblies. Bot the actes therof hes sufficient autoritie from Chryft, wha hes promised that whatsoever twa or thrie conveyed in his nam sall agrie vpon in erde to ratifie it in the heavins. The lyk wharof na king nor prince hes; and sa the actes and constitutionnes of the Kirk is of graitte autoritie nor anie king erdlie can giff, yea even sic as fould command and overruell kings, whase graitte honour is to be members and nurisfathers and servants to the king Chryft Jesus, and his spouse and quein the Kirk.

Quest. 30. Is it nocht expedient that the twa part of tham, wha hes ius suffragii, fould consent to anie thing decernit in ecclesiasticall iudgment, that maters pas nocht be a vot ma or les?

Ans. We hane to thank God alwayes for that spreit of vnitie in iudgment quhilk hes accompanied our assemblies to this houre, in sic sort that na thing of importance eper passit till all war fullie resoluit, and in an voice votted thervnto, namlie in the hail pointes of the discipline. God grant that thir questionnes and Court delling breid nocht contradiction.

Quest. 31. Hes nocht ilk iudgment inferior to the Generall Assemblie an territor limitat, out-with the quhilk they hane no powar of citation or iurisdiction?

Ans. They haiff, bot in sic sort, that if vther persones commit sklanderous crymes within their bounds, they may proceed against tham ther, vntill they satisfe and remoue the sklander from the part they hane committed the crymes into. And whar citation is requisit, the assemblie within whase bounds the persone is resident, cites him and causes him to compeir, etc.; bot contra hostem communem et publicum, it is lawfull to anie member to deall.

Quest. 32. What is the ordinar ecclesiasticall iudgment to the discipline of his Maiesties household and counsell, remouable with his Maiestie to anie part of the reake?

Ans. The session of his Maiesties houe, and presbyterie within the bounds whar his Maiestie

makes residence for the tyme; or the presbyterie within the quhilk the sklander is or was committed, *pro ratione delicti*.

Quest. 33. Sould thair be libellit precepts containing the cause of the citation and certification of the censures befor all ecclesiasticall iudgments, or onlie till answer *super inquirendis*?

Ans. They that ar cited to ecclesiasticall iudgments ar cited comounlie for a dealeat or arrissen comoun sklander, ather be word or wryt, but ofttest be word, partlie for schortnes of proces, partlie for want of the kirk leiving to sustein a clark, with certificationnes as effeires, as the cause, or *salus ecclesiæ aut personæ*, fall requyre.

Quest. 34. Hes the inferior iudgment powar to summond to compeir befor anie superior iudgment, or sould men be summoned onlie be the authoritie of that iudgment befor quhilk they sould compeir?

Ans. Grait sklanders wharwith inferior iudgments can nocht weil tak ordour, wilbe referrit to the superior or graitter iudgments, and the persones giltie chargit till answer ther, as having a warrant *sa to do in sic causis fra the superiour assemblee*.

Quest. 35. Is it nocht necessar that priuat admonitionnes, with reasonable intervalles of tym, pas befor all maner of citationnes?

Ans. Whare the sklander is becom publict, the place of priuat admonitioun is past; and na citation befor a publict iudgment befor the sklander brak out: *Sa the questioun is answerit negative*.

Quest. 36. What intervalles of tym is necessar betwix priuat admonitioun, and betwix the last admonition and the first citation, and betwix the citation and the day of compeirance befor ilk an of the saids iudgments.

Ans. The officers of Chrysts kingdom ar men of wisdome and æquitable discretion, occupeit in maters of chieff importance, concerning the glorie of God and saluatioun of his peiple, and therfor sould nocht be empeschit with trifling questionnes.

Quest. 37. Whow manie citationnes sould infer contumacie?

Ans. Ane may infer contumacie; bot the Kirk, vnles ther be publict danger, vse the pluralitie, bathe of publict and personall as best may serue for the winning of the offender. The law sayes, *Vna citatio contumaciam inducere potest, si scientia citationis apprehenderit citatum, atque ita comperiatur maliciose latitare: Hæc vna pro omnibus dicitur*.

Quest. 38. Is simple contumacie, but probation of a cryme, or is anie cryme but contumacie, sufficient cause of excommunication?

Ans. Coniunctlie and seueralie: for the cryme may be sa hainous, that for purging of the Kirk, and moving of the persone to a graitter humiliatioun, he may be excommunicat, whowbeit obedient in schort tymes outward appeirance. And being called for befor the Kirk, gif he compeir nocht, nather schaw a iust cause why, he bewrayes a pryde and corruptioun of hart, testefeing him nocht to regard the Kirk or haue anie societie therwith, and sa wordie to be declarit and publictly signified sic a an as he is indeid.

Quest. 39. Is ther nocht diuers kynds of censures, sic as *prohibitio priuati convictus, interdictio à cenâ*, nocht published to the peiple; and last of all, *publica traditio Satanæ*?

Ans. We haue in comoun vse of our Kirk, as was in the antient, but twa, *abstentio à cenâ*, et *excommunicatio*. As for the rest of the sortes, luik our Theologs comoun places, and our answer to the Bischope of St Andros appellatioun.

Quest. 40. Sould the presbyteries be iudges of all things that imports sklander; and gif sa be, wharof ar they nocht iudges?

Ans. The presbyteries sould prease to purge thair bounds from all sklander, and separat euerie

saull from thair sklanderus knawin fine, left it sla him, and his blude be cranit at thair hands. And as Martyr sayes, Nihil est ad quod Dei verbum se non extendit, ac proinde censuræ ecclesiasticæ. And yit in the mean tyme, it nather confidderis nor twitches that quhilk the ciuill magistrat does, nor for that end. Vide supra in Mr Androes Letter, wrytten to the Kirks of Geneu and Tigurin.

Quest. 41. Can excommunication be vsed against theiffis, murderars, vsurars, or nocht payars of thair dettes; and if sa it may be, why ar nocht all the Bordour and Hieland theiffis cursed; as als all the manfwering merchants and occurrars amangs the borrowes?

Ans. It can verie weill; bot gif the magistrat do his dewtie, it neids nocht. And gif the Hiland and Bordour Kirks war planted, ther wald be les thift. Also, sic merchants ar curst indeid, and brybing Lords of Sessioun to.

Quest. 42. Is ther anie appellation fra the inferiour to the superior iudgment; and is nocht the sentence suspendit during the appellation?

Ans. Ther is appellatioun from the inferiour iudgment to the superiour vpon iust causses, ay and whill it com to the supream, quhilk is the Generall Assemblie, fra the quhilk ther is nan. And as to the sentence, gif the appellation be admitted, it is suspendit for iust and reasonable causses, gif nocht admitted, bot iustlie repellit, not.

Quest. 43. Sould nocht all proceß and Actes be extracted to parties hanand interest?

Ans. In foro poli this may be or nocht as the Judge fies best to be for the honour of God, weill of the Kirk, and saiffing of the persons from the danger of his sinne; and seing the ecclesiasticall iudgments is nocht astricted alwayes to a wrytten proces for diuers reasones, they can nocht be bund to giff ane extract in wryt alwayes.

Quest. 44. Is summar excommunication lauchfull in anie cace, but admonitionnes and citationnes preceeding?

Ans. In sum ceases it is, sic as of Boduall, Spot, and the Papist Erles; and wantes nocht guid warrand of reason and Scripture, with exemples of the primitive Kirk.

Quest. 45. Hes anie vther nor the pastors of the Kirk vott in excommunication?

Ans. Doctors that interprettes the Word, and elders that watches over the maners, hes vott also. Whowbeit cheiffie that censur is deducit, directed, and execut be the pastors, the ordinar ministers of the Word of Welsdome, *ἀγαθοὶ οὐφίας*.

Quest. 46. Hes ilk ecclesiasticall iudgment alik power to excommunicat?

Ans. Euerie ecclesiasticall iudgment weill constitut, hes powar to excommunicat within thair bounds; whowbeit, in respect of the weghtines of that censure, it is thought guid that the Sessiounes proceed nocht without the advys of thair Presbyterie.

Quest. 47. Is it lawfull till excommunicat sik Papists as professit neuer our religion?

Ans. A Papist resident within our bowelles, esteimed of communioun, and vnder schaddow therof, indangering the Kirk, may, by excommunication, be decouered and maid knawin for sic a an as he is.

Quest. 48. A woman being excommunicat, hauing a fathfull heufband thereafter, sould he abstain from hir companie?

Ans. Excommunication cuttes nocht af the dewties of mariage nor nature, sa they be vrit but danger of the Kirk, offence of the godlie, and stay of the medicin applyed, quhilk is to moue the persone to be eschamit of thair detested esteat, and seik to be releivit therfra.

Quest. 49. Is it nocht reasonable, that befor anie letters of horning be granted be the Sessioun vpon the proceß of excommunication, that the partie sould be summoned to heir tham granted?

Ans. The ordour prescruvit heiranent in the Act of Parliament, is guid and reasonable. As to this summondng, it can serue for nan vther end but to mak the Seffion iudge in the proces.

Quest. 50. Hes nocht a Christian King powar to annull an notorius iniust sentence of excommunication?

Ans. Na mair nor to excommunicat; or the Kirk hes till annull an notorius iniust sentence of hornng or forfaultrie.

Quest. 51. May anie Counsell or Vniuersitie be excommunicat, for what cause, whom be, and maner therof?

Ans. Sum Counsell or Vniuersitie may be, viz. Wherof euerie member, or indiuiduum and persone, is sklanderus for sic crymes, as be the Word of God deserues excommunication. And this sould be done be thair ordinar iudgment ecclesiastic in maner sett down, conform to the Word of God.

Quest. 52. When the pastors does nocht thair dewtie, or when a iurisdiction vsurpes aboue an vther, or anie vther schisme fallies out, sould nocht a Christian King mend sic disorders?

Ans. A Christian King sould imploy his authoritie for mending of all disorders, as the pastors and doctors of the Kirk declares be Gods Word ar to be amendit ordinarlie; and extraordinarie be an extraordinar warrand. But na king nor prince sould tak vpon hand mending or reformatioun, but with the advys of the watchmen, and at the sight of the Siers, wha hes the gift and calling to tak vpe the iust cawses, conform to the Word of God.

Quest. 53. May fastes, for generall causes, be proclaimed be a Christian prince command?

Ans. Be the advys of the Watchmen, and at the sight of the Siers, wha hes the gift and calling to espy the iust causes of humiliatioun by the Word of God, they may.

Quest. 54. May onie ecclesiasticall iudgment compell a man to swear in suam turpitudinem?

Ans. A man sklanderit in causa turpi, gif witnesses can nocht be gottin, and weghtie presumtiences and motiues being confirming the suspitioues of the sklander, that sklander can nocht be remouit, the Kirk satisfieit, nor the persone purgit, but be the aithe of the Lord interponit, quhilk, be the Word of God, determines all douttes and controuerfies.

Quest. 55. Sould ther onie thing be intreated in the ecclesiasticall iudgment, preiudiciall to the ciuill iurisdiction or priuat mens rights; and may nocht the ciuill magistrat lauchfullie stay all sic proceedings?

Ans. Nane of tham sould preiudge another, bot bathe sould iudge as breither for ther mutuall helpe and confort, according to the diuerfitie of the giftes and calling bestowit vpon tham be God, and sett down in his Word, wharby all mens lawfull rightes salbe helped, and nan haue occasioun to stay, bot bathe to fordar and advance vther mutuale.

FINIS.

Coming to Perth the last of Februar, we fand the ministers of the Northe conveined in sic number as was nocht wount to be sein at our Assemblies, and euerie ane graitter courteours nor vther. Sa that my eis saw a new fight, and eares hard new voces; viz. flockes of ministers going in and out at the kings palace, let at night and betymes in the morning. For S^r Patrik Murray, the diligent apostle of the northe, haid maid all the northland ministers acquaint-ance with the King, wha began then to luik big on the mater, and find fault

with the minifters of the Southe and the Poprie of Edinbruche, quhilk haid nocht handlit maters weill, and almoft lofit the King, etc. Greivit at the hart with this, we difchargit our commiffioun from our Synod, and vfit our inftuctiones bathe privatlie and publictlie in fic fort, that, do what they could, wee delayit the hauling of anie Affemblie thrie dayes, till my speciall comilito and companioun in Chryft, wha alfo at that tyme was my bedfallow, was caried in to the King be S^r Patrik, and keipit from his bed weill twoll houres of the night. At quhilk houre coming in and lying down befide me, he tuk twa or thrie houres fleipe, and thereafter finding me walking, begoud to tell me whow he haid bein fend for to the King, and what lang conference haid bein betwix tham, mixed with thretning and flatterie. In end he was alterit in opinioun, "For I perceauie," faid he, "the king will nocht feall to wrak himfelff and the Kirk bathe, vnles that our maters be better loked vnto, and he yeildit vnto fa far as we may of confcience, yea fuppose we lofe fum thing rather nor all." I anfwerit, "I could fie na better refolutioun then we haid bein vpon in all ftreattes bygean, quhilk was to feik be prayer and cerfing and conference of the Word to ken our dewtie, and be about fathfullie to difcharge it better and better, leaving the events and effect to God, whole the caufe was. Bot as for yeilding and granting anie thing againft that wherof we haid fufficient warrand in Gods Word, and poffeffioun with fic comfortable fruicts fa lang, for nather thretning, feir of danger nor flatterie be Gods grace I fould never; for in my iudgment at fic a tyme the paffing from anie point, and it war never fo fmall wald be a fchaking ws loufe and findrie, difarming of ws of the trust in the treuthe of our caufe and vnitie, wharby we haid stronglie ftand to that houre, and fa our difgrace and weakning, the aduerfars encouragment and fardar hope, to the fchamfull wrak of the caufe of Chryft and his Kirk." Efter lang conference anent thir maters, we reafe and paff out to our meditationes in the Inche, and meiting againe, we that war wount wounderfullie to consent and aggrie in all things, began then firft to differ in opinionones. "Weill," faid he in end, "yie ar to be fend for to, and peraduentour, when yie haue hard that I hard, yie will think as I think: for the King begoud with me in thir words,—‘As I faid to Mr James Meluill and yow in Edinbruche, when I tuk yow twa by and fpak with yow laft in my chamber, that I haid a speciall quarrell againft yow twa, wha bathe was difcreit and wyfe men, and fic as I lipned in, etc.,’—therfor prepear yow for it." Yit we put af that fore noone alfo with grait refoning and delling bathe in privat with diuers brethring, and with a number togidder in a Yll of the Kirk; till at efter noone S^r Patrik

was send with a command, that all sould meit and resolue be reasoning and votting ather to hauld Assemblie or nocht. The question being proponit, Mr Piter Blakburn tuk the affirmatiue as being indeid of that opinion, and I gat the negatiue as being indeid of the contrar. We reasonit the mater at grait lainthe, till the graittest part of the breithring thought it aneuche and inclyned to my part, desyring the mater to be voted; when my said commilito began a lang discourse, wharby he supplied the wants of the formar reasoning, be speitches in appeirance verie wyse and perswasive, quhilk, with the kings authoritie, careid a grait number from our syde, sa that when it cam in vorting, the number of the Northland ministers and Angus prenealed. Quhilk, when I perceavit sa to ga, with grait greiff of mynd, I withdrew myselff, reiding in that entrie a dangerus course of defectioun that followed. And efter a heavie regrat vnto God, and confideratioun of my awin weaknes, in respect speciale of him in whafe vertew I confydit maist amang all the breithring present, (for Mr Andro was absent, being Rector of the Vniuersitie, the choise wharof fell iust at that tyme), and yit with a nights conference of the king, I saw him sa stranglie alterit, what could I promise to myselff?

Therfor, efter the breithring of our Commissioun haid maid honest and plane protestatioun of thair disassent from all that form of proceeding from that pretendit Assemblie, and all that sould be done therin, to keipe thamelues clein and frie therof, vnderstanding that diuers war direct from the King of my frinds and weilwillars to deall with me, and bring me to his Maiestie, I quyetlie withdrew myselff from the town. And this mikle in generall as I know concerning that Assemblie. Now for the particulars.

We haid thrie or four meittings and conferences with certean Lords apointed be the King befor that Conventioun was named a Generall Assemblie, wherin thir Articles following war towcted, and answers sett down vnto, quhilk, as I hard, haid the approbatioun of the Assemblie thereafter:—

Certeain Articles proponit be his Maiestie at Perth 2 and 3 of Merch 1596, and answerit in Conference be certean breithring convenit there.

Art. I. That it be nocht thought vnlawfull, nather to the Prince nor till anie of the pastors, at anie tyme heirefter to moue douttes, reasone, or craue reformatioun in anie point of the externall polecie, discipline, and government of the Kirk, that ar nocht essentiall concerning saluatioun, or is nocht answerit affirmatiue or negatiue be anie expres part of Scripture, prouyding it be done deceter in the right tyme and place, and animo ædificandi non tentandi.

An. The breither conveined giues thair advys in the first Article,—that it is nocht expedient to

mak a law or act twitching this, least a durre sould be opened to curious and turbulent sprites. Vtherwayes they thiak it lawfull to the King, be himselff, or his Commissioners, to propon in a Generall Assemblie whatsumeuer point be desyres to be resolut of, or to be reformit in specie externi ordinis, seing substantia externae administrationis ecclesiasticae is plenissime tradita in sacris literis : And as the Generall Assemblie may accept of this from the King, sa may the Generall Assemblie do anent anie thing that is done be his Hienes in anie convention, meitting or Assemblie convenit be him heirefter.

Ar. 2. Seing that the ciuill and politic government of the countrie belangs onlie to the kings office and Counsallars, and is in na way pertinent to the spirituell ministerie of the Word, That na minister heirefter fall mell with anie mater of esteat in the pulpit, or with anie of his Maiesties lawes, statutes, and ordinances; bot gif anie of the ministerie think tham hurtfull to religion or contrar to the Word, they fall privatlie complean thereon to the king and his counsall.

An. The aduys to the 2d article is, That lawes alreadie maid, hurtfull to religion or preiudiciall to the libertie of the Word, be declarit to be expyrit, as the sam salbe particularlie condiscendit vpon; and na law be heirefter maid twitching religion, without the advys and consent of the Kirk, wha ar declarit to be the thrid esteat of the countrey; and that na Act whatsumeuer be maid contrare to the Word, the preaching wharof the ministers hes concredit to tham. Whilk, gif it fall fall out, as God forbid, they think that euerie pastor, be the advys of his Presbyterie, Synodall, or Generall Assemblie, sould first complean, and seik remeadie of the sam; quhilk remeadie nocht being gottin, they sould direct the force of the Word against the sam, with all libertie. And, as concerning maters of esteat, the breithring desyres the explaning of this point of the article.

Ar. 3. That it fall nocht be lawfull to pastors to name anie particular menes names in the pulpit, or sa vnielie to descryve them, as may be sequivalent with their naming, except vpon the notoriety of a cryme; quhilk notoriety may onlie be defynit be the gilty being fugitive for the cryme, or fylit be an assyse, or excommunicat for the sam.

An. Na manes name sould be exprestit to his rebuk in pulpit, bot whar the fault is notorius publict; yit they esteim notoriety mon be defynit vtherwayes then by being fugitive, fylit be assyse, or excommunicat. For contumacie efter citatioun, publict commissioun of murdour, adulterie, or siclyk, as was Bodualls coming to the Abbay, the murder of Dunibirfall, and manie vther of that sort, makes notoriety; as also when the fact is sa eident, that the notoriety therof may be maid out befor the Judge Ordinar. As to the viue description sequivalent to the naming, it is hard to fett a law therto, seing a gilty persone will apply to himselff, whowbeit the preatchour never thought on him.

Ar. 4. That euerie minister, in his particular application, fall haue onlie respect to the sedification of his awin flock and present auditour, without expatiating vpon vther discourfes na wayes pertinent to the congregationnes.

An. Na pastour sould vse application wharin be hes nocht respect to the sedification of his awin flock and present auditor.

Ar. 5. That euerie Presbyterie salbe comandit to tak diligent account of euerie pastors doctrine, that he keipe himselff within the bounds of these premisses.

An. It is the dewtie of euerie Presbyterie to tak account of euerie pastors doctrine, that he keipe himselff within the bounds of the Word of God.

Ar. 6. That sammar excommunication be vterlie dischargit as inept, and that thrie citationes at least, of aught dayes intervall betwin ilk ane of tham, preceid the sentence.

An. In the Generall Assemblie houldin at Montros, it was ordeanit that euerie Presbyterie shuld feik out the warrands of summar excommunicatioun pro et contra, and produce the sam, to be considerit in the nixt Generall Assemblie, that decisioun might be taken therein according to the Word of God. And seing the Commisionars from Presbyteries at this present hes nocht brought with tham the said reasones, it is best to leaue this mater to the ordinar Generall Assemblie. In the mean tyme, the Act of Montrose to be keipit.

Ar. 7. That na Presbyterie or Synodall vse thair censures vpon nan bot tham that ar resident within the bounds committed to thair charge, vtherwayes the decreit and sentence to be null.

An. The Generall Assemblie hes apointed euerie offender to be censurit in the place whar he offendes, quhilk they can nocht ga by, nisi in causa communi.

Ar. 8. That all summonds contain a speciall cause and cryme, and nan to be super inquirendis, quod est mere tyrannicum.

An. Fiat.

Ar. 9. That na meittings and conventionnes be amang the pastors, but his Maiesties knowlage and consent, excepting alwayes thair ordinarie Seffiones, Presbyteries, and Synodes.

An. This article is against the meitting of pastors necessar, as visitatioun of Kirks, admiffioun of Ministers, concurrence of breithring in maist lawfull earends, as in taking vpe feaddes, resoluing of questionnes, and sic lyk. Therfor, befyde thair Seffiones, Presbyteries, and Synods, prouinciall and generall, the breithring thinks all meittings for discharge of thair office aught to be allowit.

Ar. 10. That in all principall Townes, ministers be nocht chofin without the consent of thair awin flock and his Maiestie; and this ordour to begin presentlie in the planting of Edinbruche.

An. This article is answerit be an Act of the Generall Assemblie, quhilk statutes that the principall Townes salbe planted with ministers be the aduys of the Generall Assemblie, at the quhilk his Hienes Commisionars ar and shuld be present.

Ar. 11. That all maters concerning the hail rest of his Maiesties articles fall rest on mellit withe, ather in pulpit or anie of thair Judicators, whill first all his Hienes vther questionnes be fullie decydit; and in speciall, that all maters importing sklander com nocht in befor tham in the mean tyme; wherin his Maiesties royall authoritie is hilie preiudgit; but onlie in causes that ar mere ecclesiasticall.

An. This article importes a discharge of manie pointes of our discipline, sa as it can nocht be presentlie answerit.

ENDS THE ARTICLES.

Ane vther particular was, the morn efter it was concludit and named an extraordinar Generall Assemblie, the King callit it in to his palice, and, in the grait hall therof ioynit it with his Conventioun of Estates, and ther began to reasone his questionnes; whar the Moderator and breithring, refusing to put anie of the pointes of the discipline of the Kirk in questioun and dout, the King wald neids haue reasoning, and maid grait prouocatioun therfor. Mr Thomas Buchannan, an of our Commisionars, maks answer, saying, "S", it is nocht that we distrust our cause, or that we want reasone to resolue anie that douttes of our maters, sa that they cam in a lowing and weilwilling ma-

ner to inquire ; but we perceave the purpose is bot to canves and towt our maters heir a whyll, that thereafter men of lytle skill and les conscience may decern into tham as they pleis." And sa, efter diuers pertinent protestationnes, he enterit, in his maner, verie scharplie, solidlie, and oft tymes sarcasticlie, he gaiff tham reasoning ther fillis, and trewlie played a stout, honest, and fathfull part that day.

And last a grait and large commissioun was giffen for conversioun and receaving again in the bosome of the Kirk, the Erle of Hountlie with his complices, the diligence therof to be reported to the nixt Generall Assemblie, apointed to be hauldin at Dondie in the monethe of May following ; and all vther maters remitted therunto.

But in the meantyme this Assemblie, and consequentlie all that flowed therfra, or followed therevpon, was esteimed, of the best and most godlie, to be null in the selff, and of na force or effect, for manifold reasones.

1. First, Because it was convocat vnlawfullie, that is, against the lawes of the countrey ordeaning the Generall Assemblies to be apointed be thamselues, with advys of the King or his Commisionars. Bot sa it is that this was convocat be the King against the advys of the Kirk, to preiudge the ordinar apointed Generall Assemblie in St Andros.

2. Because it was nocht till edifie, bot to demolishe the discipline establisshed, as was evident be the printed questionnes, casting in dout the hail discipline, thereby at least to gean sum advantage against the sam.

3. Because it was nocht fenfit nor sanctified be the word of God and prayer, conceavit and done be the mouthe of the last Moderator, Mr Robert Pont, according to the ordour observit in all Generall Assemblies sen the first beginning.

4. Because ther was na Moderator chofine but an, subornde be court, Mr David Lindsay, intrusit himselff, wherof proceidit confusioun and vnaccustommed immoderat behaviour.

5. Because the ordinar scrybe being sen the last assemblie departed this lyff,* ther was na scrybe chofine, sworn, or admitted.

6. Because almaist the halff of the Commisionars from Presbyteries according to thair commissiounnes dissentit therfra, and protested against it.

7. Because it was efter four dayes deley be flatterie and boist of Court, be a

* This was Mr James Riche, a godlie, lerned, fathfull, guid, honest man, with whom the honestie and vprightnes of our assemblies is lyk to end ; whose deathe that yeir, and Mr Andro Moncreiffe, minister at Carell, a godlie, fathfull, and vpright brother, was ominouse to the Kirk of Scotland.

few vottes ma, skarslie at laft thrawin out, and named ane extraordinar affem-
blie, as it was indeid.

8. Becauſe when it was ſett down for ane affemblie, ther was nather hallie,
graue, nor ordourlie proceiding therin.

9. Becauſe ther was na cleir proponing of maters, bot convoyit and drefſit
for the purpoſe.

10. Ther was na article graulie reaſonit therin, nor na wayes reaſonit.

11. Ther was nan votted.

12. Ther was nan concludit. Ther was indeid named a certean breithring
of euerie province to heir his Maieſties Articles, and giſſ thair advys to the
Affemblie; the quhilk being hard in opin and full meitting, was weill lyked of
and approvin.

13. Bot the ſam thereafter was vpon poſt haſt altered, eiked and peared, and
maiſt confuſedlie parbruilyied. And nochtwithſtanding of the diſaſſenting and
proteſting of diuers breithring againſt the ſaming, yit without reaſoning or
votting, was be the mouthe and pen of an vnchoſin moderator and clark, con-
cludit and put out in wryt.

And ſa it was of the grait mercie of God that na mair ill was done there;
and that the ill was done, was done in ſic a ſort as it may for thir manifald
nullities be iuſtly eſtimat as vndone.

1597.—The 27 of Aprill, an. 1597, Mr Robert Pont, Moderator of the laſt law-
full Generall Affemblie, cam to St Andros of purpoſe to keipe the dyat apointed
for the Generall Affemblie; bot finding nan convenit ther bot the province of
Fyff, cam to the New Collage Scholl, the place apointed for the ſaid affemblie,
and ther, efter incalling of the nam of God, and humble confeſſioun of ſine,
that haid procured that brak and deſolatioun, crauit mercie, and ſenſit the
affemblie ther ordourlie in the name of God, taking notes and documents of
proteſtatioun for the libertie of the Kirk.

But alas! even then that libertie began to be almoſt loſt. For thereafter,
to vtter it in a word, whar Chryſt bydit befor, the Court began then to govern
all; whar pretching befor preualit, then polecie tuk the place; and finalie,
whar deuotioun and halie behauour honor'd the miniſter, then began prank-
ing at the chare, and pratling in the ear of the Prince, to mak the miniſter to
think himſelf a man of eſtimatioun.

Difference betwix the
Kirks Generall As-
ſemblies, and the
Kings.

And heir annes to mark the difference betwix the Affemblies Generall follow-
ing, and theſe that paſt befor. 1. Chryſt, be his ſpirituall office bearers con-

vocat, and apointed tymes and places befor ; now the King, bearing na spirituall charge in the Kirk, vsurpes that allanerlie. 2. Chryft profeidit be his Word and Sprit, directing the Moderator and breithring ; now the King, his lawes and polecie of esteat directes, I will nocht say controlles, Moderator and breithring. 3. Maters war proponit simplie, and the breithring send to feik light therin out of the Word of God, be reasoning, conference, meditatioun, prayer. Now, plattes and courses ar wyllie leyit befor, moyenes and meanes ar apointed to bring tham about ; all is deuyfit and advyfit in the Kings Cabinet, according therto is the proceeding. Tent is weill tean in publick, in privat, what may fordar, what may hinder the sam, ther is mater to win credit at Court. He is the Kings man, an honest man, a guid peaceable minister, that goes that way ; and they are seditius, troublesome, cappit, factius against the King, as meines or reasones in the contrar. 4. In reasoning, the Word was alleagit, the text fighted, the reasone weyit at grait lainthe and lasour, and according to the waicht therof, it bure the conclusioun away be a plean force of cleir treuthe ; the quhilk being ans fund out, he that helde the contrar, willinglie and pleasandlie yeildit, and all acquiescit. Now, the Word is ather as a thing knawin and comoun, past and posted ower ; or gif it com directlie and cleir against the leyd purpose, then the Kings man, that is quicest of ingyne, man deuyse a glose or distingo ; and gif it be infitit vpon, the King himsell mon fall on him, and beare him down, and put him to silence with reasone, langage, and autoritie. 5. The veritie was vprightlie and indifferentlie fought without respect of this syde or that, this purpose or that, quhilk maid men sattletlie, graulie, and quietlie to bring out thair reasones, and speak thair opiniones. Now, the purpose mon be respected and delt for with hat and contentioun, or they can nocht be thought frak aneuche in the cause. 6. The feir of God, the loue of Chryft, the cair of the Kirk, lerning in scripture, the powar of pretching, the motioun and force of prayer, and the eis and presence of those in whom these giftes speciallie schyned, wrought amangs all, aestimatioun, reuerence, and guid ordour. Now, it is the persone, presence, purpose, fawour, and regard of the Prince that beares out and controlles all. 7. Giff anie had a gift and misfouir by vthers of lerning, vtterance, vprightnes, zeall, earnestnes in prayer, force in exhortatioun, it was spyed out and speciallie employed be consent of all at these assemblies. Now, the plattes ar leyd whow nan sall haue place bot sic as serues for the purpose. 8. Giff an offensive word or gesture haid fallen out in a brother, it was incontinent censured, and redressit. Now, gif a treuthe be vttered frilie and in zeall, it

is met with a squar ly, and he that is for the Kings cause, may vse what countenance, gesture, and langage he pleis. 9. And votting was wount to be vfit for na vther purpose bot to testefie an vniuersall consent and aggriment in a cleirit and found out veritie, sa that skarslie yie wald haue fund an non liquet, becaufe that tyme and all meanes war granted and vfed for resolutionn. And now, reasoning is vfed but for the fasone, and na thing is sufferit to com in determining, bot that quhilk is fure to be born away be maniest vottes, and therfor the catalog of Commiffionars man be perused, to ken wha is with ws, and wha is against ws. 10. In end, the end of the assemblies of auld was, whow Chryfts kingdome might stand in halines and friedome. Now, it is whow kirk and relligioun may be framed to the polytic esteat of a frie monarchie, and to advance and promot the grandour of man, and supream absolute authoritie in all causses, and over all persones, alsweill ecclesiasticall as civill.

Sic an Assemblie then as this, first cam in, and was haldin at Dondie the . . day of May, 1597. In the quhilk the twa chieff purposes was, ane to relax from excommunicatioun the papist Erls, ane vther to gett the Articles, alleagit concludit in ane Generall Assemblie at Perth, declarit and ratified at that present assemblie, and as far furthe further as might be attained vnto. For preparatioun to the quhilk, the King perceaving the estats of the ministers of Edinbruche, and of Mr David Blak to be mikle meined, for purchaffing ther fauour and forderance to his purposes, he heires sic as trauelit in thair cause, and makes his awin men of the ministerie till obtien sa mikle at his hand as to bring the ministers of Edinbruche to his conference; efter the quhilk, he grantes tham to be relaxit from the horn, and libertie to do thair effeares abroad as frie subiects, yea to come to Dondie to the Assemblie to knaw farder of his mynd. In lyk maner to Mr Blak licence from his warde to com to Dondie.

Also ther was a grait plat leyd, and mikle ado vfit, (plewing alwayes with our hiffers,) whow to gett a Moderator meit for the purpose. For this effect, Mr Thomas Buchannan was woun be the grant of a verie weill lyked futt for the guid Lord Lindsayes relaxing and restitutioun, wha haid at tutorie, in a maner, Mr Robert Rolloc, Principall of the Collage of Edinbruche, a guid, godlie, lernit man, bot fellon simple and puffillanimie, and sa as he was easelie caried with counsall, sa efter the assemblie was lawfullie fensed be the doctrine of the last Moderatour lawfull, viz. Mr Robert Pont, and a clark chofine, viz. Mr Thomas Nicolsone, it was drifted and weiried be the Kings command till the coming of the said Mr Robert Rolloc, nocht being present at the first; and then be the foreprouydit fure course of maniest vottes moyennit be mania

and grait perfuafiones and motiues vfit with the breithring bathe in publict and privat, the faid Mr Robert was declarit Moderator ; whom, when the King and his men haid dreffit for thair purpoffes, the Affemblie is keipit frequentlie, imperatore prefidente, with grait congratulatioun.

With this all men of anie mark or valour was practifed be Sr Patrik, and fic as war alreadie woun, and brought to be acquainted, and to confer with his Maieftie. This was the exerceife morning and euening diuerfe dayes. On a night at evin, I fitting at my fupper, Sr Patrik fends for me to confer with him in the kirk yeard. I, raifing from fupper, cam to him. The mater was: anent my vncl Mr Andro, whom the King could nocht abyde. I wald do weill to counfall him to return ham, or the King wald difcharge him. I answerit it wald be bot in vean to me fa to do, for he wald nocht tak that counfall ; and gif the King wald vfe his authoritie, he wald fuffer patientlie, bot I was certean that deathe wald nocht caufe him do againft his confcience. " Surlie," fayes he, " I fear he fuffer the dint of the Kings wrathe." " And trewlie," faid I, " I am nocht fearit bot he will byd all." Returning to my vncl, whar I left him at fupper, I tauld him, whafe answer I neid nocht to wrait.

Vpon the morn befor Affemblie tyme, I was commandit to com to the King, and Mr Andro withe me, wha, entering in his Cabbinet, began to dell verie fearlie with my vncl ; bot thereafter entering to twitche maters, Mr Andro brak out with his wounted humor of fredome and zeall, and ther they hecled on till all the hous and clos bathe hard, mikle of a large houre. In end the King takes vpe and dimiffes him fauourable.

The things that war done at that Affemblie I can nocht exactlie recount. Ther was, at the chofing of the Clark, an ordonance, that at the penning of euerie Act ther fould be certean brether with the Clark, wharof I was an, and Mr James Nicolfone an vther ; bot whill as I cam till attend, they war commandit to com to the King with the Minutes, and fa I gat nocht acces againe. Alfo it was ordenit that all fould be read in publict befor the diffoluing of the Affemblie, bot nocht keipit.

The Articles proponit at St. Jhonftoun, and answerit, war hard again at this Affemblie. It was fchawin and verifiet to the Affemblie, whow they haid paff, bot litle mendit ther ; whowbeit a guid number of guid honest breithring did honeftlie ther part as they might.

The Lords excommunicat war be a worfchipfull commiffioun ordeanit to be relaxit, and that be a few vottes ma, efter fic reasoning, as when a fpeciall frind asked me, coming out of the Affemblie the Sefsioun befor, to fchaw him

my iudgment in effect becaufe it dependit on his credit, wither I thought they wald be ordeanit to be absoluit at that tyme, I tauld him, as I thought, that in my iudgment they wald gett na absolutioun at that Assemblie nor the nixt, till they kythed better fruicts of repentance. Bot by votting and dealling the Kings will was wrought.

The minifters of Edinbruches mater and Mr Blak, I refer to thamselff.

Mr Jhone Lindsay, Secretar, intendit an accusatioun againft Mr Robert Wallace, minifter of St Andros, befor his presbyterie, wha was ther challangit also, bot all these ar leiving, and can declar thair awin causses better nor I.

In end was deuyfit a certean Commiffionars, to haue powar from the Assemblie to conveyin with the King at what tyme and place his Maieftie fould requyre, to keipe concord betwix the Kirk and King, and to intreat of all maters that might ferue or apertein to that effect. The quhilk, as experience hes provin fen syne, hes deuoluit and transferit the haill powar of the Generall Assemblie in the hands of the King and his ecclesiastic counfall these Commiffionars; for bathe in Generall Assemblies and without they rewill all.

In the monethe of Junie, immediatlie efter his retourn from the Assemblie, the King enters in practife with his Commiffionars conveyit at Falkland, and calling the presbyterie of St Andros, reducit a sentence of depositioun pronuncit againft Mr Jhone Rutherford from his ministrie of Kinnouchar be the said presbyterie, and approvin be the Synod of Fyff. The quhilk, nocht-withstanding, I am certean was ratefied in the heavines, for he never did guid in the ministrie fen syne.* The said Mr Jhone purchaffit his court be calumnies and dilationnes of Mr David Blak and his ministrie.

And within a fourtein dayes thereafter the King commandit Mr Jhone Lindsay to com to St Andros, (as the said Mr Jhone allegit,) and intend the prosecution of his actioun againft Mr Robert Wallace befor him and his Commiffionars, takand it out of the hands of the Presbyterie.

Mr Robert was to teache vpon the morn efter the Kings coming, according to the cours of his office in the ministrie of St Andros. The king coming to his doctrin, heires him till he cam to applicatioun, at the quhilk he interrupted him and spak againft him publictly. For the quhilk, all vthers being sylent, Mr Andro Meluill rebukit the King maist scharply, thretning him with feirfull iudgments gif he repented nocht, and those Commiffioners of the Kirk, and his particular minifters also, for nocht discharging a fathfull and maist neces-

* And now hes renounced the ministrie and taken him to be a mediciner.

far dewtie to him in that respect. Thus God affifted his fervant wonderfullie, nochtwithftanding he knew that the cheiff purpofe of thair coming was againft him. For his caufe they intendit a vifitacioun and reformatioun of the Vniuerfitie, they fought out all they could gett or find againft him :^{*} I faw befor the King lying, and thereafter haid in my hand, a quare of peiper of calumnies in fear wrait giffen vpe to the King. They called him diuerfe tymes, they leyd diuers things to his charge, they hard all his milkykers, euill willars, and fic as haid anie compliments againft him ; bot God was fa withe him, with fic courage, vtterance and powar of his image, that they could do na thing to him in end, but mak a new chofe of the Rector of the Vniuerfitie. At the quhilk, according to the cuftome, he willinglie dimitted his office, wherof he wald haue gladlie bein quyt for manie cauffes, namlie for that it importethe a mixture of the ciuill magiftracie with the minifterie ecclefiaftic, war nocht from yeir to yeir the hail Vniuerfitie haid burdenit him therwithe. And yit they fearit fa the publict opinioun, that they gaiff him ane office als honourable and mair fetting and aggreiable to him in all respects, to wit, to be Dean of the Facultie of Theologie, the quhilk indeid they could nocht giff by him to nan vther bearing euer the fam in effect, without compear or matche for his incomparable lerning ; and yit of that quhilk they behoued to do of neceffitie, they wald moyen thanks bathe at his hands and the comoun æftimatioun.

As they wald haue thanks in this, fa wald they in the mater of the minifterie of Edinbruche, for whom they fufferit tham to be futed and intreated that they fould be enterit againe euerie an in ther awin rouses, and that to thair feuerall flocks with a new ftampe of impositioun of hands. Bot all this was to the wrak of the thrid, viz. the minifterie of St Andros ; that that being done, the reft might be the eafier prey as occafioun ferued thereafter. And fa Mr Robert Wallace was proceidit againft and remouit from St Andros be fum form of kinglie commiffionar proceiding and proces. Bot Mr David Blak was neuer annes called, and yit of mere kinglie powar it behouit him to be debarrit St Andros and tak him to an vpeland roun, or then want all roun in his natue countrey ; and with poft diligence fummarielie Mr George Gladfteanes placed in his roun.

To receaue Mr Robert Bruce, minifter of Edinbruche, and giff him impofi-

^{*} Ther was a number of ftrangers, Polonians, Dences, Belgians, and Frenchmen, fchollars, wha at the fame of Mr Androes lerning cam to the Vniuerfitie of St Andros that yeir, and war resident within the fam, quhilk crabit the King mikle, and reftanit his purpofe againft him. This is remarkable for Gods providence.

tioun of handes, war apointed be his Maiestie and Commiffionars, Mr Thomas Buchanan and Mr James Nicolson, wha apprehendit sic a feare of leying on of the handes of the peiple vpon tham,* that it stak to thair stomak all that yeir efter hend; and was the occasioun of a verie faschius antipathie and contradictioun betwix the Ministers of Edinbruche and the Commiffionars, whom gif the King haid nocht stoutlie with might and mean assisted, the said Commiffionars haid gottin lytle thank, and all thair awin trauell at the nixt Generall Assemblie. And as it was, they spak na thing les thamselues, bot that they haid gottin payment for thair trauell of that coyne and streak.

About the sam verie tyme that the King interrupted Mr Robert Wallace, and vndid the ministerie of St Andros, ther was an erthquak quhilk maid all the north parts of Scotland to trimble from St Jhonstoun throw Athall, Bredalban and all these hie lands to Ros, and therin and Kinteall, quhilk was schawin me for certean be sum of our Merchantes wha war in Ros and Cromartie firthe for the tyme; and as the countrey peiple ther reported it to myselff, being directed that sam yeir in the monethe of October be the King and Generall Assemblie, to the visitatioun of the Northe.

This maid sic as haid red the storie of the King of Iuda, Vzzias, to remember, whow that when he at a solemne feast vsurped the Preistlie office, and went in to the Temple to offer incense on the Golden Altar, the Lord sent a mightie erthquak quhilk reafed the halff of the montean Eroge, situat on the southe and west of Jerusalem, and caried it four stades, that is, halff a myll, toward the Est, and lighted on the syde of the Mont of Offence, condemnit the hie way, and spilt all the Kings Gardings. Therwith also the temple reaued, and a beam of the sune coming throw strak the King in the face wharby he becam leprouse, and sa be the preists was cast out of the temple, yea of his kingdome, and finalie died of melancholie and greiff, as wryttes Josephus, lib. 9. Antiq. Jud. cap. 11. Wharof also by the storie of the kings, Amos and Zacharie the prophetes mentionnes. Anent the quhilk this dix-huitaine was maid:—

Vzziah king contented nocht to brake
The ciuill sword of Judas gouernment;
Bot priftlie office proudlie vndertuke
Till offer incense at the altar bent.

* The peiple of Edinbruche was almost in an uproar that day, at least the Commiffionars war effrayit of it.

God schuk the Erd, and holie temple rent,
 And maid a montan skipe out of his place;
 (Of feirfull wrath a' fect maist euident)
 Whilk kinglie gets and gardings did disgrace.

The King him self with Leprosie in face,
 Was strucken sa for schamles sacrilage,
 That he was for't, with manie loud alace!
 To quyt his crown, and die in hermitage.

King James the Saxt, this yeir thow fast aspyr's,
 Ou're Chryft, his Kirk, to compas thy desyr's.
 O wey this weill, and heire exemple tak,
 Left Chryft, wha this yeir schuk thy northwaft parts,
 And withe eclipsed Sun amaf'de the harts,
 For kings to com this iust exemple mak.

A heaue fact for all the hartes of the godlie and honest, and maist detest-
 able, traterus and crewall in respect of the deuyfars and committars, fell furthe
 vpon this alteratioun of the ministerie of St Andros. For the forementioned
 malitius, craftie misfrewlars of the citie, seing now the auband of that minis-
 terie remout, and all sic as lyked of the best ministers to be mislyked at Court,
 and that they haid gottin a ministerie that wald go throuch with thair fac-
 tioun, they steir vpe and incitats four deboshit young limmers, and wattes that
 maist notable man amangs all the merchants of St Andros, and for godlines
 and vertew nocht inferior to manie in the land, James Smithe, as he was
 coming ham at night from the coast syde, and crewallie demeanes and murdares
 him. The guid honest man was maist innocent of anie cryme or wrang done
 to anie, as we schew befor, (whowbeit persones led with the sprit of that
 murdarar and liar from the begining, nocht contented to haue murderit his
 body, pressles yit to murdar his guid fame, bot in vean, amangs the childring
 of godlines and treuthe,) and thinking it was bot gear they fought, was resol-
 uit to haue bought pace with large soumes; and for aggriment theranent the
 King himself haid apointed the day following to be keipit be frinds and a com-
 missionar directed from him exprellie for that effect, and thus vnder tryft was
 cut of. Ther was never a cais that befell a man that woundit my hart sa fare,
 and cast me in sa terrible a tentatioun of doutting of the prouidence of God,
 seing sa guid a man left in the hands of sa vyll lowne. I knew the innocence
 and gudnes of the man sa weill, the vylnes of his maist wicked enemies, and
 the veritie of his cause. I was even drounde, a certean dayes, even almaist in

a deadlie and fencles dispear, till my deir father of mercie and God of all consolatioun haid pitie on me, and brought me in the light of his sanctuarie, and maid me better to knaw and beleive therby, that ther was a hell prepared for the wicked, and a heavine for the godlie heirefter; and all the rest of the pointes of that maist deipe and comfortable doctrine of his providence.

I haid a grait cear of that mans esteat for the onlie reasone befor schawin; and feing that alteratioun coming on, I often said to him, that he haid a thing graitlie for his confort, that the cause of Chryst and his Kirk in Scotland was sa ioynd with his, that sa lang as the an went weill, I sould warrand the vther, bot when the an alterit I fearit the vther. And often hes he anwerit me, that was over grait honour for sic a vyll worme; and that maist gladlie wald he tak his part in the hardest fort as in the best. At the tyme of that alteratioun I was mikle and verie instantlie vrget be the King to mak the sermont at the receaving of Mr George. Fallon leathe was I, and soar was it against my hart for manie wegthie reasones, bot feing tha guid honest men was at ane extream point of wrak, hauing ane interlocutor of the Seffioun past against tham of ten thowfsand mark, quhilk tendit to thair vtter hearfchipe, I indented with the King for the staving of that decreit, and composing of that mater, (wherin I haid sa lang tranelit with his Maiestie,) I wald condiscend to do that quhilk vtherwayes my hart could nocht suffer me to do: For I thought ther could be na ill don in teatching the Word trewlie; and I thank God therin I satisfeid my conscience, bot the doing of it, at that tyme, and by sic a compactioun, was a grait huik in my hart, and wrought fear remorfe at the newes of his deathe. Bot as the cerlar of harts and reanes knawes the overthrow of that ministerie of St Andros was a heaueie overthrow to the ioy and pleasure of my faull, sa far was I from art, part, read, counfall, consenting therto, or allowing therof. And wheras I tuk grait peanes thereafter in placeing of Mr Blak at Mr George kirk, I did it becaufe I kend the fathfull, honest, brothers danger; for the King and Commiffionars bathe war carles of him, and defyrit nocht better nor to cast him lous on his awin default (as they wald alleage), that throw necessitie he might be compelled till abandone the countrey.

James Smithe was my deir frind whill he leivit, and from whom I parted in my awin hous about twa houres befor his slauchter, with als grait sweitnes and ioy of hart, arriffin of a heavinlie conference, whilk haid stowin twa houres from ws or we was awar, as euer I haid in this warld; during the quhilk me thought that he and I bathe was caried from the erthe and delyting our faulles in that lyff and glorie purchassed be the deathe of the Mediator and

Saujour Jefus Chryft; till Mr George Mernfe, bailie of St Andros for the tyme, a guid fimple man, and his frind, cam and tuk him out of my maift hartlie embracing, fear againft my will, for I was determined to keipe him with me that night, and go with him to St Andros on the morn for keiping of that tryft of agriment apointed be the King.

Gif the reidar be holelie affectionat in trew and godlie frindschipe, he will nocht lothe of the poetically paffioun quhilk pleafit and eafit me for the tyme; and therfor for my frinds fak I can nocht fuffer to pearishe, whowbeit bot a dwabbling countrey ryme, meittar to be fwipped away with the moufe wobbes, nor byd as a picture in the palace of Apollo.

A duffull Lamentation for Sin, quhilk hes procurit the thraldome of the Kirk, and crewall murder of James Smithe, Merchant and Citiciner of Sanct Androfe. Sept. 1597.

(With the toone of "Alas, I die," etc.)

Alas! the tyme, that euer I did offend
Against thy hiche and dreidfull magestie;
Alas! the yeirs and feafons I haue spend
In erdlie tours and warldlie vanitie;

Alas! the mounths, alas! the wkcs and dayes,
That I confum'd in foolishe sports and playes.

Alas! alas! for verie greiff and paine;
Alas! for fin, alas! for fin againe.

This pretius los, quhilk I fa seare lament
Withe murnfull meane, is of the tyme of Grace,
When God fa lang his Gospell till we lent,
Till offer lyf with euerlafting peace
For all repentand, fathfull, halie annes:
This wounds my hart, my flaishe, my blud, and beans.
Alas! alas! etc.

I may lament with manie loud alace!
I may regrat with manie reuthfull reare,
The lichtleing of the fauour and the grace
Of this, my God, alas! with fices feare:
Whare grace is gean, what rests but mortall greiff,
With duffull deathe, and wa without releiff.
Alas! alas! etc.

And yit, the graitest mater of my greiff
 Is nocht this beaunie faull with pean repleit,
 Bot that my finnes hes wrought sa grait mischeiff
 To crabe my heavinlie father, deir and fweit ;
 And moue him nocht to speare his erthlie glore,
 His deirest Kirk quhilk did this Land decore.
 Alas ! alas ! etc.

For whare the sceptor of thy Chryft did gyde,
 And gouern be his Word and Halie Ghafter,
 It is contemn'd, alas ! and fet asyde,
 And fantasies of flaishe for it is plaste :
 Sa fin gets not his iust and frie rebuik,
 The godlie grones, the wicked proudlie luik.
 Alas ! alas ! etc.

The standart of thy treuthe is troden down,
 And lies, and falsheid hes the vpperhand ;
 Restor'd again ar Trator, thiff and loun,
 And honest men ar murdrit in the Land :
 Whar Chryft did gyd, now Court does gouern all.
 O wratched ceafs ! O miserie and thrall !
 Alas ! alas ! etc.

But na thing mair effrayes and terrifies,
 Then the renewing of that Couenand :
 At grait Assemblies, Synods, Presbyteries,
 And all our Kirks, bathe vp and down this land,
 Whare monie woued, and promif'd till amend ;
 Bot vthers hiche in rank did vilipend.
 Alas ! alas ! etc.

The purpose therof was to purge the land
 From filthie sin, that God therein might dwell :
 Bot Sathans sleaues wald na wayes vnderstand
 That guid intent, nor yit the purpose tholl :
 And sa this tow hes put vpon our rok,
 And brought our fredom vnder boundage yok.
 Alas ! alas ! etc.

And euer alas! for scham and weill-awa,
 Even we our selfs, wha promit'de all the best,
 Be feir and flatterie caried clein awa,
 Permits thy spreit in us to be repress.
 Yea, sum in hart, are led a contrar coursie,
 Of all this wa, the fountein and the fourie.
 Alas! alas! etc.

Sa, by that heape of hynous finnes before,
 Whilk cry'd a vengeance to the heavinnes hie,
 We haue incensit the mightie King of glore,
 Be brak of promissie, and withe periurie:
 Till ather quyt his justice and his right,
 Or then to cast us clein out of his fight.
 Alas! alas! etc.

And sen the frie rebuk of sin is gean,
 And of our censures the sgueritie:
 The Papists, Atheist, mockars euerilk an,
 And beaftlie flames to sensualitie,
 At fredome now they vant and work their will,
 Reuyling God, his word, and servants still.
 Alas! alas! etc.

FINIS.

J. S.

A crewall deid that heirypon enfewed,
 With woundit hart I wofullie record,
 That all the giltie greiwllie may rew'd,
 Haft for to render recompence, O Lord;
 I mein the murder of that meakles man,
 Among tham all St Andros did belang.
 Alas! alas! etc.

2 N.

Guid James Smithe, thy fathie and fair of God,
 Thyn honestie in lyff and conuersation,
 Thy vertues rare disseminat abroad,
 And weill bekend throw manie Christ'an nation;
 Thy gentilnes and trew humilitie,
 Thyn vpright meining and fidelitie.
 Alas ! alas ! etc.

Thy courtesie, thy fastnes fear and fyne,
 Thy dealling iust and square can naine conceal,
 Thy kyndnes, frindschipe, and thy spreit deuyne,
 In lyking polecie and comoun-weill :
 Thy loue of right, and hatred of all wrang,
 Excelling all thy citicines among.
 Alas ! alas ! etc.

Bot specialie, thy lyking of Gods word,
 And interteining of his seruants trow,
 Maid Satans slaues to tak the blodie sword,
 And strik tha strakes, quhilk they fall euer rew.
 They did pretend a forgett cause of fead,
 Bot verelie thy vertew was thy dead.
 Alas ! alas ! etc.

For certeanlie thou was an innocent ;
 To God and man approued weill be tyme ;
 Altho malicius greidie men war bent
 On this, maist fallie, for to lay a cryme,
 Thair consciens ay the contrar did tham tell,
 As they ar yit convicted be tham sell.
 Alas ! alas ! etc.

For why the ground of stryff and deadlie fead ?
 It is from Sathan sen that first he fell,
 Whafe sprit the wicked reprobate does lead,
 And make tham first to hat the Lord him sell ;
 And syn abhorre sic as him lowes and feirs,
 Whafe sprit and lyff is contrarie to theirs.
 Alas ! alas ! etc.

Invy and malice, lang inueterat,
 Did bowden in the breist of craftie men,
 Withe Satans vennom haill intoxicat,
 As God at last will mak the world to ken ;
 Wha houndit furthe these sitches vnder night,
 On Lambe alan, haill four to set their might.
 Alas ! alas ! etc.

And that at vnawars behind his bak,
 They interpry'd their limmers crewaltie,
 Quhilk fowldart lyk they durst nocht vnder tak ;
 Sic was his manhead and actiuitie :
 When he was passing lyk a seekles lam,
 These crewall craftie wolfs vpon him cam.
 Alas ! alas ! etc.

Wa to yow, foolishe, filthie, feible fallows,
 Yie ar mad faggets to the fyre of hell.
 Lyk lowns and limmers, your carkatie for the gallows,
 Your curst faul for Beelzebub him sell.
 As vagabounds, lyk Cain, to be kend,
 Till that yie mak a maist unhappie end.
 Alas ! alas ! etc.

Fy ! on the limmer Lindsay, by the leasse,
 Thow might haue clam'd sum kiarred by thy name,
 Bot making thie to slaues a filthie slaue,
 Thou'rt blotted out with euerlasting scham.
 Ah ! slaue to Satan, and to flaneishe beests :
 Ah ! flathar tyk, whom all the land detests.
 Alas ! alas ! etc.

Yie venturars beueall his Tragedie,
 Yie kend him euer gedlie, guid and wyse.
 Yie mariners and tradars be the fie,
 Amang your merchants he haid en'r the pryse,
 All honest men, all burgessies of towns,
 With mein his ceasa, vnles they be bot lowns.
 Alas ! alas ! etc.

But maist of all the honest pure will miss
 His merchandise with mercie ever mixt,
 He gat a thousande benefone and blis;
 They wanted nocht wha kep't thair tyme affixt.
 Yes manie an, he quat fall liberalle,
 That was by hafard put to pouertie.
 Alas ! alas ! etc.

O Kirk and King whow gratlie ar yie wrang'de !
 Alas ! for losing of sa rare a man.
 Gif bounders of sic knaves war teen and hang'de,
 War in compear a wildgus for a wran :
 A better subiect, nor a better sone,
 Hailt nocht the King nor Kirk this land within.
 Alas ! alas ! etc.

Then if yow will eschew the vengeance grait,
 Of seakles blud that ower this land does hing,
 Tak pean to purge ; set heir your harts delait ;
 Think this befeats a godlie kirk and king.
 For, gif that therin yie be negligent,
 I am sure to leat yie fall it seare repent.
 Alas ! alas ! etc.

And thou, O Fyff ! sa filthelie desyl'de
 Withe fore thought fellons bludie crewaltie,
 I rather be a stranger far cry'de,
 Nor Erle, or Lord, or baron, into this :
 Vnles thou kythe thir murders to detest,
 That in thy Waft, this vther in thyn East.
 Alas ! alas ! etc.

I red this, therfor, dull for Dunnibirfall,
 And for St Androse now, to sobbe fall fear,
 Or thou fall feill thy indgment, scharpe as thirfall,
 Vpon thy bak, and in thy buttocks bear :
 For why whar seakles bluid sa fast cryes out,
 The rightens God mon punishe ther, but deut.
 Alas ! alas ! etc.

Bot O St Androea ! fearlie fall thow rew
 The tym that thow brought out that wicked race ;
 For thow fall drink of that quhilk thow did brew,
 With mikle wa, and manie loud alace !

For sure thyn eis fall verelie behauld,
 What ever thy fathfull pastore to the tankd.
 Alas ! alas ! etc.

And namlie yie, wha lauching in your sleine,
 Now makes this mater seage vnto your drink ;
 For furlie God fall then his awin reline,
 When yie your craft and malice fall forthink.
 Lanche on, and sport yow with your guid successa,
 Our God is in heavin, wha fies, and will redress.
 Alas ! alas ! etc.

Bot weil's this weidow, supposed miserable,
 God giae this grace to knaw thy happines.
 The deuill hes done mischeif intolerable,
 Yit God his graittr guidnes fall express.
 Whilk thow fall find with wonderfull delyt,
 To thair malicius wicked harts dispyt.
 O confort ! confort ! stedfast to remean.
 O confort meit to mitigat thy pean.

God hes reteir'd thy housband to his rest,
 And him inrol'd, for to mak out that number
 Of rightens martyrs whom he loues ay best,
 Into this lyff persaw'd with cress and cumber,
 Beneathe that Alesr blessed saincts amang ;
 Whilk cryes, Hast Lord, reuenge our bluid and wrang.
 Thair cled in whait he plesand fall remean :
 O confort meit to mitigat thy pean.

Bot certeanlie God fall thy housband bie,
 And father to thy childring an and all ;
 He fall yow freethe from all this miserie ;
 He fall yow heir, and giae yow hart to call.
 He fall yow daylie grace and blessing send ;
 He fall yow gyd vnto that blessed end.
 O confort ! confort ! stedfast to remean.
 O confort meit to mitigat thy pean.

Deir damifelles ! leane af your dreirie meane,
 And grow in godlines to womanhead ;
 Yie fall nocht line lyk orphelings alean,
 Altho your erthlie father now be dead ;
 Your heavinlie fathers guidnes yie fall faill ;
 He fall yow touchar all, and marie weill.
 O confort, etc. etc.

Thow bonie boy, conceaved and brought vpe,
 Miraculussie by anie expectation,
 Into thy youthe, reiose to tholl the whupe,
 Thy God salbe thy scheild and preservation :
 He fall thie blifs, and mak thie sic at ease,
 A feirfull curis on all thy fathers face,
 O confort, etc. etc.

Sa, efter God bes maid yow meit for him,
 Be all your suffrings and tentationnes.
 He's mak yow on the ledder Chryft to clim,
 And end your greifs and tribulationnes,
 Surmounting far the skyes and sternes bright,
 Yie's enter in the Lords eternall light.
 Ther meit with him and neuer part again.
 O confort meit to mitigat your pean !

Now Chryft our King, triumphar over the devills,
 Ou'r sin, ou'r deathe, ou'r hell, this world and all,
 Behauld from heavin thir maist mischeiws euills
 And heire the plaint of sic as on thie call.
 And ather stanche the rage of their impyre,
 Or come and cast them in eternall fyre.
 O com ! O com ! O com ! without delay.
 O com ! and iudge, Lord Jesus, we thie pray.

AMEN.

In the monethe of October thereafter, with a heauie hart, grait pean in body be a distillatioun fallin on my teithe, and with grait expences, I entered in iorney with the rest apointed, and visted the provinces of Aberdein, Murray, and Ros. At ther Synods and Presbyteries we tryed the ministers, particularie in doctrine, knowlage and lyff : Sum we deposite ; sum we admonished ;

sum we incuragit; manie we helped in thier gleibs, manfes, and leivings. We delt with all the noble men and cheiff barrones for prouyding of thair Kirks, be doctrine and privat delling, and gat subcriptionnes to the particular prouiffionnes sett down in wrait anent euerie Kirk. Wherin the penitents recentlie receavit past befor be guid exemple, the Erles of Hountlie and Arroll, because they war nocht yit restored in Parliament; but sensyne I heir litle of the performance. But therin MakinToshie warred all the rest, wha meitting wa at Ennernes, sett down the plat of all his Kirks with sufficient prouiffioun, and when he haid done, he subscryvit it with his hand befor ws, and said, "Now it may be thought I am liberall," sayes he, "because na minifter will venture to com amangs ws, therfor get me men and sey me, and I will find sufficient cautioun for saiffitie of ther persones, obedience to ther doctrine and discipline, and guid payment of thair stipend and interteinment in St Jhonstoun, Dondie or Aberdein." And indeid I haue euer sensyne regrated the esteat of our Hielands, and am sure gif Chryft war pretched amangs tham, they wald scham monie Lawland professours, and gif peanes war taken bot als willinglie for winning of tha saulles be the prince and pastors to plant ther Kirks, as ther is for wrakking and displanting of the best constitut, Chryft might be pretched and beleined bathe in Hielands and Bordours.

In that iorney, be occasioun of conference be the way with S' Patrik Murray, Mr James Nicollfone, and Mr Piter Blakburn, I smeld out the purpose of erectioun of Bischopes againe. The quhilk, coming to Edinbruche to the parliament in the monethe of December, I fand planlie going to wark, and therfor left my litle court commissiounarie, and all fordar dealling with tham in anie course or purpose, and reteired my self ham to my awin calling. From the quhilk, whowbeit I was often absent of befor, occupied euer in comoun causses to my grait peanes and spending of all I haid, yit I haid confort in my conscience and ioy in spreit thereafter, remembering sum guid done to the contentment of the godlie. But when I perceavit my peanes and expences to be dowblit, and to reape na thing in end bot greiff of mynd, and euill estimatioun amangs guid folks, I thought it hie tyme to reteire. And yit twa turnes fell out that tyed me, as efter we will heir.

At the parliament in December, the mater was convoyed and brought in this maner. The Commissiounars, in nam of the Kirk, fought be petitioun a vott in parliament, wharof they thought they haid sufficient warrand, because it haid oftentimes, yea almost at euerie parliament, compleanit, that men satt and votted in parliament in nam of the Kirk, that nather bure office in the

Kirk, nor haid anie commiffioun therfra. The Abbots, Priours, Lords of Seffioun, and sic as they drew of the Nobilitie, war againft the Kirk; yit be ernest delling of the King, wha haid promift mikle guid to be done to the Kirk at that parliament, they condifend and aggreis, that sic of the minifterie heirefter, as his Maieftie fould promot to the dignitie, office, place and title of prelatie, bifchope, abbot or vther, fall haue vott in parliament, fiklyk and als frilie as any vther ecclefiafticall prelat haid at anie tym bygean, etc.

Now this, forfuth, was a grait benefit for the Kirk obtained at that parliament, when the papift Erles war reftorit, and for the quhilk the Kirk behoued to receaue tham in fawour. For the Kirk had lyen long in contempt and povertie, quhilk the King and his commiffionars foar pitied, and this was the way to mend that: To gett of the godlieft, wyfeft and beft of the minifterie, vpon the Counfall of the Realme, conventionnes of Efteattes and hicheft Court of Parliament, ther they fould reafone and vott in ther awin cauffes, and bring hame againe the Kirk leiving; and nocht stand at the durre geiffing in peapers of petitiones, and fkarflie when they haid iaked on manie dayes, gott fa mikle as a fear answer. And indeid, gif warldlie honour and ritches haid bein to be fought for to the Kingdome of Chryft, as it was, and is of the Antichryft, or gif ther haid bein honour and ritches to be gottin in Scotland; euen bot sic as was wount to be to thefe tytles, dignities and offices of prelates, I wald haiff eafelie bein moued and caried away with thefe arguments; wanting the grace and government of Gods fpreit; bot Chryft teatching ws; and making ws to teatche his peiple the contrar, and the peiple in sic a cleir light of the Gofpell feing and fpying the wandring away of ther gydes in the mift of Court vanitie, and therfor the mair eftelmed ther, the mair difpyfit and contemptible befor tham, and the les able for anie guid ædificatioun to the confcience, maid me altogidder to avoid and abhorre it. And heir again my forfaid commilito and I war in contradictorie opiniones.

Our Synod of Fyff convenit in St Andros in Februar following. To it was S^r Patrik direct from the King to moyen for the mater of Bifchopes. It was far and fearlie brought about with a Letter theranent from the Kings Maieftie to the Presbyteries. Item, an vther from the Commiffionars with a copie of the Act of Parliament, fchawing whow hardlie it haid obtained by the Kings grait peanes and authoritie at the hands of the Lords of Articles, and what commoditie might therby com to the Kirk. Therefter the queftioun was proponit, Gif it war expedient and profitable for the Kirk, that the minifters fould haue vot in parliament for and in nam of the Kirk. The quhilk feims

ing guid be maniest vottes of the breithring to be anwerit affirmatiue, I planlie discoverit vnto thame the purpose, to the grait offence of the Kings Commiffionar, schawing tham that it being annes fund profitable and expedient, that ministers sould vott in parliament, these ministers behoued to be bishopes and prelates, or els they wald nocht be admitted to vott; and sa we sould fall to wark and big vpe bishopes quhilk we haid bein all our dayes dinging down. Mr Andro Melwill insisted herin in his vehement maner; wha taken vpe rudlie be Mr Thomas Buchanan, that he sould nocht haue place in the Assemblie, (meining because of the misfordour quhilk the King and Commiffionars haid maid in the Vniuersitie, debarring the maisters therof, namlie of Theologie, from the Assemblies), he anwerit, "My professioun was to resolue questionnes in the Kirk of God out of his Word, and to reasone, vott and moderat in Assemblies, when your was to teatche the grammar rewlls." Quhilk answer contented and moued the breithring verie mikle. Efter the quhilk Dauid Fergusone, the suldest minister that tyme in Scotland, spak graulie, cleirlye and at lainthe, whow the corruptions of that office of Bishopes haid bein espyed be the Kirk of Scotland from the begining; what pean haid bein taken bathe in doctrin from pulpites and in assemblies, for purging and alluterlie putting away therof. And now he perceavit a purpose till erect tham of new, conveyed in sic a maner as he could compear to nathing better nor that quhilk the Grecians vfit for the overthrow of the antient citie and kingdome of Troy, busking vpe a braue hors, and be a craftie Sinon perswading tham to pluk down the walles with thair awin hands to receaue that in for thair honour and weifear, quhilk seruit for thair vtter wrak and distruction. Therfor he wald, with the breithring that haid giften guid warning, cry, Equo ne credite Teucuri.

Mr Jhone Davidfone, an of the antient fathers of the Kirk, was present with ws at that Assemblie, and mightelie and granelie warnit, informit and movit the breithring. Amangs the rest he said mirrelie, "Busk, busk, busk him as bonilie as yie can, and fetch him in als fearlie as yie will, we fie him weill aneuche,—we fie the hornes of his Mytre."

In memoriall wharof this Decateffarad was maid, when the mater wrought fordor on thereafter:

By Pallas art the Grecians built an hors,
Als hudge as hill, presenting him to Troy,
And craftie Sinon, taken as par foris,
Perswadit them to brak thair walles with ioy

Be thair awin hands; this hors for to convoy,
 And set him vpe in thair maift sacrat place:
 Bot therout vthing capteans did distroy
 With fyre and sword thair citie soone, alace!
 Tho Dardan prophets cry'd and bad tham cease,
 Alluring tham to work thair awin releiff:
 Yit foolishe madnes spuilziet tham of grace,
 Sa God, for fin, brought on thair last mischeiff.
 This hors, this Sinon, and this Troian fak,
 Methinks I sie, whill we our Bifchops mak.

In that Februar, betwix the Synods Provinciall and Generall, was that maift conspicuus eclipse* of the Sunne, quhilk strak all creatours with sic estonishment and feir, as tho the day of Judgment haid bein com. I knew befor it was to com; I was nocht ignorant of the naturall cause therof; and yit when it cam to the amazfull, vglie, alriche darknes, I waft cast on my knies, and my hart almaist fealled. On that I gaue this warning:

In Februar, the twentie fyne exack,
 We saw the Sunne, the tent hour of the day,
 Begin to los his light, and turn to blak,
 Whilk piece and piece his whait did weare away.
 The cause is this, as lerned men do say;
 The darksum bodie of the changing moone
 Cam in betwix our sight and Phœbus gay,
 And bid from ws his halfome light sa soone.
 Amid the meittings of our KIRK this done,
 Portends the dark and variable warld
 Sall com betwix the Kirk and CHRYSY abone,
 And mak hir pastore crewked, blind and thral'd.
 Then statlie starrs stik fast, and tak gud tent
 The dragons taill will reng the firmament.

* Oner notable effects of this eclipse kythe the yeir following in the deathe of notable lights of the Kirk of Scotland, Mr Thomas Bowchanan, Mr Robert Rollok, David Fergusone, and Mr Adam Jhonstoun; also of Mr Jhone Lindsay, for naturall iadgment and lerning the graitest light of the polecie and counfall of Scotland. In lyk maner of guid James Smithe, the fume amangs the merchants.

A mair feirfull eclipse was of the Sun, and fall of starnes from the heavin, when in the Kirk of France the men of graitest lerning and estimatioun, (intyfit be the flatterie and gifts of the King for establisshing of that peace quhilk he haid fantiseit in his brean betwix the papists and protestants for the commoditie and furnes of his esteat,) war maid to set and imploy thair thought, pen, and tranell to erect and set furthe ane mid and weill mixed relligioun and new Christianitie, the effectuating wharof haid nocht feallit, gif God haid nocht cutted schort thair dayes with exemplar sorts of deathe. The names of the chieff war Vadianus, Serranus, Rotanus, Egbergias, and Martinus.

1598.—In the monethe of Merche following, 1598, the Generall Assemblie held at Dondie. Ther the King and Commiſſionars met befor togidder, and leyed all the plattes and courſes, being in grait fear that the Commiſſionars ſould be ſoarlie cenſurit for thair proceidings, and that ther ſould be na forderance in thair cheiff purpoſe of erecting of biſchopes. Ther was ther biſſines day and night to mak and try all in euerie province. The Moderator was befor hand preparit, and all and euerie an that ſould teatche and open thair mouthe in pulpit; and finalie all things framed for the purpoſe, ſa far as wit or diligence might mak with the prince authoritie.

The King profeſſit to ſtand be the Commiſſionars, and they be him. The vther partie war the miniſters of Edinbruche and St Andros, with all ſic as ſtud vprightlie for the eſtabliſhed diſcipline and fredome of the Kirk. The Commiſſionars offerit tham to giſſ a compt of thair proceidings to the Aſſembly, bot ſa in effect that they war iudges thair ſelfſ, for they war ſure befor hand the graitteſt number ſould be on thair part. Manie greiſſes war giſſen in be Edinbruche, St Andros, and vther preſbyteries; grait hait and altercacioun was, ſa that ſic an aſſembly was never ſein in Scotland ſen reformatioun of relligioun; and that quhilk was warſt, the graitteſt enemies of the miniſterie, the lat excommunicat forfaultit papift Erls, war brought in to tak thair paſtyme of the imperfectionnes of the breithring, and ſkrape togidder mater of ſklander and calumnie to ventilat and ſaw athort amangs the enemies bathe within and without the land. My vncle Mr Andro was happie in that at his firſt preſenting to the aſſembly, he was diſchargit, nather wald the King com in nor ſuffer anie thing be done till he was away, (yit he paſt nocht on vttering his mynd to the breithring in his auld maner.) And nocht ſatifeit that he was out of the aſſembly, he was chargeit af the town vnder all heeſt peanes. And ſurlie, I ſay, he was happie that hard nocht the things quhilk woundit our hartes throuche; better to be buried, as they war ordeanit in end, nor euer rememberit.

Efter that a large tyme was euill tint vpon the greiſſes, and they (Male Malcontent, mother of the greiues*) buried, the queſtioun moyennit at all the ſynods befor, cam in, Whither miniſters might vot in parliament? It was reaſonit at lynthe, wherin I had my large part, as they follow heirefter; but at laſt when it cam to the roll, Mr Gilbert Body led the ring, a drunken Orkney aſs, and the graitteſt number followit, all for the bodie, but reſpect of the

* This name was giſſen ſo that dealling in deriſion be the people.

spreit. And yit, praisit be God, a guid number of honest breithring glorifiet God, bathe in reasoning and votting directlie against : Another sort war mistakine bathe in reasoning and votting. And the number that caried the conclusioun away, war nocht sic that laborit or haid skill in the word, bot lait commissiounars wha votted with the King and thair ministres. Efter the quhilk conclusioun, Mr Jhone Daudisone, of whom I haue diuers tymes spoken befor, maid publict protestatioun against it in his awin nam, and the nam of the breithring that disassented, first in word, and thereafter gaiff in in wryt, desyring the clark to insert it.

Thereafter going fordwart to the rest of the questionnes, befor they sould be reasonit, to mak tham the mair plaufible and easie to be past, the haill deuyis and forge of the new Bischoprik was brought furthe salon weill busket, and fearlie and at lynthe red befor the Assemblie. Ther war they maid clein of all corruptioun of Papistrie, Antichristian and Anglicall bischopries, fyned of new in the furnace, cast in a new mould, and maid of a freche strak ; and finalie embarrit and inclofit with sic caueats, as range and sling thair filles tho they war wyld, they sould never win out. Yit when the rest of the questionnes war read, they perceaving that the breithrings hartes, wha haid assented to the first, began to stand and swidder, for the best part thought it meittest to tak tyme to mollesie and moyen maters lest they sould grow fousome at the first ; and sa was ordeanit, that efter advysment in presbyteries, the Synods of euerie province sould assemble in May, and efter reasoning of the questionnes ther, sould direct thrie of thair number, quha sould conveyin with the King at the tyme and place to be apointed be his Maiestie.

It was also concludit at this Assemblie, that this office of votting in parliament was of a mixt qualitie, and therfor the electioun therto behoued to be mixt, partlie be the King and partlie be the Kirk ; and the nomber of voters to be fiftie.

Our Synod of Fyff convenit in Dumfermling in the monethe of Junie. Ther war Commissiounars from his Maiestie, the Lord of Towngland, and St Patrik Murray. Reasoning was, and the iudgments of all the presbyteries and breithring, giffen in thir questionnes : 1. Efter what maner he sall be chosin wha sall vot in parliament for the Kirk : Wither the Kirk, the nominatioun, and the King the chose, or e contra ? Cuper Presbyterie, quhilk Mr Thomas Buchanan gyddit, thought that the Kirk sould nominat fyve or sax, out of the quhilk the King sould chuse an. The vther thrie Presbyteries aggreit in an, that the Kirk sould mak chose of ther awin Commissiounars, and therwith the King sould

content and accept the sam, as the barrones and burrowes does. 2. Whow lang fould they continow? Cuper said, tota vita nisi interueniat culpa. The vther thrie in an, from a Generall Assemblie to an vther. 3. Whow they fould be callit? Cuper thought it a thing indifferent wither they war callit Bischopes or Commiffionars. The vther thrie in an, thought the consequens of the nam of graitter importance, because the verie nam of bischope now importethe corruption and tyrannie in the Kirk, therfor that they fould be called Commiffionars of the Kirk. 4. Concerning the rent? All aggregit in that it fould be but hurt of vther kirks, and nocht hinder the dissolutioun of benefices.

For my awin part I protested I wald haue na thing ado with the forging or blocking of it in anie sort; for as I saw it working, the best of it wald be bot a corruption and tyrannie brought in within the Kirk to the wrak therof.

But all the cair and trauell of the Kings Commiffionars, was to gett sic thrie men nominat as the King lyked best of; grait deuyfes and mikle biffines was about that. In end they fand the way to put vpon the lyttes a guid number of the thrie Presbyteries that war against tham, that they might be quyt of thair vottes; and sa haiffing moyenned the rest behind, they gatt thair intent, viz. Mr George Gladsteanes, Mr Thomas Buchannan, and Mr Jhone Fearfull. Whilk, when the guid brethring espyed, they wald giff tham na vther commiffioun bot to report fathfullie thair iudgment in the questionnes, and attending therto, to reasone, vot, and conclud, and sic ne quid ecclesia detrimenti capiat. Promitten, to approue and allow na thing bot that quhilk they did lawfullie in that mater.

That Conuentioun of the Synodicall Commiffionars was keipit with the King at Falkland in the monethe of August thereafter, wharin what was done I can nocht rightlie sett down, because I was nocht ther. For, efter the Conuentioun of Perth, I was neuer at Assemblie nor meitting bot against my will, except in Presbyterie; and my opinioun and wis was, ther fould be na generall meittings, Rege presidente, vnles it pleast God to turn and sett his hart vtherwayes, for I saw and was certean, we fould ay be farder and farder behind in the sinceritie and libertie of Chrysts kindome; and they fould euer, a way or vther, gett thair intentes brought about.

Allwayes in generall, they fand nocht sic fordair in the purpose as they luiked for; and therfor the Generall Assemblie, that was apointed to be the year following, was prorogat almost a year, for aduysment and better dressing of maters.

This yeir I cawfit print my Catechisme for the profit of my peiple. It cost me fyve hounder marks, quhilk God prouydit be the motion of a maift godlie and loving frinds hart. Of the quhilk soun I abyde addettit, bot neuer could gett a hounder mark of it again to this hour.

1599.—In the fimmer of the 99 yeir, ther was a meitting of manie breithers with the King and Commiffionars in St Andros, for a purpose of aggreiment and concord; and when all professit frindschipe and brotherlie loue ane to another, and onlie the difference was in opinionones of proceidings, and anent the conclufionnes past, it was thought meit to refer that to a conference, quhilk was keipit thereafter in Nouember in Edinbruche. I trow to mitigat my vncke and mak him amends, it was then that Montrose was maid Chancellor of the Vniuerfitie, Mr George Gladsteanes, Vice Chancellor, and Mr Andro Meluill, Dean of the Facultie of Theologie.

In the mean tyme, at our Synod in September, 1599, a weill meining brother, my colleg, gaiff in to the Assemblie a certean Anglopiscopapifticall conclufionnes, wherof he haid over guid a warrand of the Kings buik, intitulat ΒΑΣΙΛΙΚΟΝ ΔΩΡΙΟΝ, bot becaufe it haid but of accident cum in his hand, and was nocht published, he could nocht be plane. The Synod iudget tham treasonable, seditius, and wicked, thinking that sic things could nocht be, and directed tham to the King. The King, knowing the warrand durft nocht be exhibit, gettes knowlage of the brother that gaiff tham in, and sends to apprehend him; bot God watched over him, and saued him. This maid me fean, when I haid resolut nocht to keipe the Conuentiones of the Commiffionars, whowbeit wraitten for, to giff obedience, and tak grait peanes, fasherie, and expences, with greiff of mynd, till attend vpon sum guid occasioun to gett my brother and colleag relaxit from the horn, and reponed in his awin roum againe.* And this was an of the causses formentioned why I conteinowed in my Commiffionarie, leyd on me be the King and Assemblie. Whilk occasioun I gat never till the fact of St Jhonstoun fell out, and immediatlie thereafter the cause of the minifters of Edinbruche teatherit me again, sa that I could nocht gett frie till that was disparit; and God leyd his hand vpon me be seiknes, wharof heirefter in the awin place.

The conclufionnes, wharby we gatt certean knowlage of the Kings determi-

* Strange and vehement war the exerceses of my mynd during that tyme, quhilk God, wha heis a secret dealling with his awin secret annes, knowes.

nat mynd in our maters of the Kirk, war namlie these, fett down in that buik as in Testament to his Sonne.

1. The office of a King is a mixed office betwix the ciuill and ecclesiastik estate.
2. The rewling of the Kirk weill is na small part of the Kings office.
3. The King sould be iudge if a minifter vag from his text in pulpit.
4. The minifters sould nocht mell with maters of estate in pulpit.
5. The minifter that appealles from the Kings Iudicator in his doctrine from pulpit, sould want the head.
6. Na man is mair to be hated of a King nor a proud Paritane.
7. Paritie amangs the minifters can nocht agrie with a monarchie.
8. The godlie, lerned, and modest men of the minifterie, sould be preferred to bishoppries and benefices.
9. Without Bishops, the thrie estates in Parliament can nocht be reestablihed; therfor Bishops mon be, and paritie banished and put away.
10. They that preatches against bishoppes, sould be punished with the rigour of the law.
11. Puritans ar pests in the Comoun weill and Kirk of Scotland.
12. The principals of tham ar nocht to be suffered to bruik the land.
13. For a preferuatiue against ther poifone, ther mon be bishops.
14. The minifters sought till establishe a democratie in this land, and to becom Tribuni plebis thamfelues, and lead the peiple be the nose, to bear the fwy of all the gouernment.
15. The minifters quarrell was euer against the King, for na vther cause bot because he was a King.
16. Paritie is the mother of confusion, andemie to vnitie, quhilk is the mother of ordour.
17. The minifter thinks be tyme to draw the policie and ciuill gouernment, be the exemple of the ecclesiasticall, to the sam paritie.
18. Na conventionnes or meittings of Kirkmen to be suffered bot be the Kings knowlage and permission.

The righteous Chryst knows what wrong he and his seruants gettes heir.

FINIS.

In the monethe of Nouember thereafter, the King, maid to vnderstand that a conference amangs the breithring of all fortes wald mak maters to go fordwart peacablie, and all purpoces to pas at the nixt Generall Assemblie, send his missiues athort all provinces, and convocat the specialles of the minifterie from all partes to Edinbruche against the 17 of Nouember. The soum of the quhilk conference, als fathfullie and neir as I could collect and remember it immediatlie thereafter, I fett down as followes:

THE SOUM OF THE CONFERENCE KEIPIT AT HALIRUDHOUSE,
THE 17 OF NOVEMBER 1599.

The Preface.

BECAUSE the meittings of the last Generall Assemblies war factius, tumultus, confuse, haitt and vnordour lyk, least the lyk sould fall out at the nixt, his Maiestie, withe advys of the Commiissionars, thought meit till apoint this present Conference, and call thervnto of all fortes of the ministerie, zealus and fyrie, modest and graue, wys and indifferent, wherin maters might be quyetlie and graulie reasonit, and a way prepearit to a decent and peaceable Assemblie, wherin they may be decydit and concludit.

The Proposition.

THE proposition was : That it was permitted to euerie an ther conveined, friely to reasone and schaw thair mynd, bathe vpon things concludit in Assemblies and Conferences befor ; as also on things to be concludit that war yit in deliberatioun : Provyding alwayes, that na reasone war brought against things concludit in Assemblies, but onlie out of Scripture, quhilk may iustlie be brought and vsed against the constitutionnes of anie Assemblie.

The breithring that stud for the established discipline, and disaffented from whatsoeuer constitutiones, actes, or ordinances maid in the leat and new form of Assemblies, preiudiciall to the sam, answerit, they nather could nor wald reasone in these maters, nocht being preparit therfor, nor meining to preiudge the Generall Assemblie following. In the quhilk, efter the instructioun of Gods Word, and calling for his wesdome, they purposed, be his grace, being called therto, to speak thair mynd cleirly and fullie, as God sould furnise abilitie and warrand be his Word and Spreit.

It was answered, that ther was na preiudice meinit to the Assemblie, bot onlie a preparatioun for it ; and in cais anie having occasioun to speak now, being wryttin for be the King for that effect, and keipe vpe his reasones and mynd to stand in the head of a factioun therwith thereafter in the Assemblie, he might be counted a fals knaue.

The breithring, being thus vrged, accordit to speak as they could remember presentlie, protesting alwayes the fastie of the cause from hurt, that the Assemblie war nocht preiudgit, and that it might be leifome to tham to helpe

thair present speitches and reasones, and bring out fordar as they might attein vnto, for the weill of the cause at the nixt assemblie.

Sa the concludiones of the Assemblie of Dondie was read, bearing—That it was neidfull and expedient that ministers sould vott in Parliament; and that that office was of a mixed qualitie, partlie ciuill, partlie ecclesiasticall, &c. In lyk maner, was read the thing done at the Conventioun of Falkland efter the said Assemblie, with the caueattes for keiping of the saids votters in Parliament from all episcopall corruptioun, &c. And sa returning to the former conclusion, the cheiff point of all, it was proponit to be reasonit vpon first, and the said breithring requyrit what they haid to say against the saming.

The breithring answerit: They knew na warrant of the Word of God for sic a conclusioun; desyrit, therfor, they might be instructed of the [same] be Scripture, quhilk, giff they could find, they wald willinglie aggrie and stand content; giff nocht, that conclusioun could nocht be maid in fathe, and therfor wrang, and to be reformed in thair iudgment.

Na Scripture was producit, onlie a reasone buildet vpon this principall: *Euangelium non destruit polytiam*:—*Atqui hæc est pars politiæ. Ergo.* To the quhilk it was answerit be distinction of *polytia* in lawfull and vnlawfull; and the lawfulness therof behouethe to be schawin be the Word of God, els Ethnik, Turkishe, and Jewishe policie might stand withe the Gospell. It was answerit, It was aneuche that the polecie was nocht repugnant to the Word of God, whowbeit the warrand of euerie part of polecie, and Act of Parliament, or ciuill law, war nocht producit; therfor (said they) schaw yie the affirmatiue, that it is repugnant to the Word, the probatioun wherof now comes vpon yow.*

It was therfor provin repugnant to the Word of God, and concludit be this syllogisme:—

“That ministers sould be inuoluit and intanglit with effeares of this lyff, namlie of polecie, ciuill indicators, and effeares of comoun weill, is against the expresse Word of God.

* Ther was an vther argument rather meinit nor proponit: Ministers war *civies* and *libera capitula*; and, therfor, according to polecie, behouethe to giff ther consent to the making of lawes in Parliament.

Answ. Gif a consent be necessar, it is doutd. But ceas it be, they consent to the law in Parliament, ather be the Lords or barones of the schyre whar they war born and remeanes, or be the Commissioner of the brouche wherin they war born or dwelles; for, as to his ministerie, it is na part nor point of polecie nor ciuill burgeschipe; or, if the mouth of the Lord be to be consulted, the Commissioner, directed from the Generall Assemblie, sould be heard.

"But this conclusioun and office therby imposit, will intangle and inuolue tham. Ergo."

The propositioun is proven be the expres Word, 2 Tim. 2. *μηδὲς κραυνομένος ἐμπλεεται ταῖς τοῦ βίου πραγματείαις*, whar the word *πραγματῖα* meines properlie, effeares of law, iurisdiction, and rewling of the comoun weill; as I. Cor. 6. *πράγμα*, for a ciuill actioun or cause.

It was answerit, That that place tuk nocht away naturall, oeconomic and polytic dewties quhilk necessarlie this lyff requyres; and the quhilk man be done, and may be done of euer ilk an, sa that they inuolue nocht thamselfes, and intangle therin to the hinder of thair calling.

To that it was aggreit, That ther was certean dewties and simple actionnes to be dischargit now and then for nature, oeconomic and polecie, be euerie an, and sa be ministers also, for the helpe and nocht hinder of thair cheiff and propre callings. Bot ther was a grait difference betwix sic actiones and dewties, to be done at certean tymes and occasionnes of vrgent necessities, and the discharging of a sett and ordinar office in a comoun weill, namlie in the twa graittest pointes of the magestie and princelie stat, *νομοθετικὴ* and *δικαστικὴ*, that is, the making of lawes in a comoun weill, and iudging of the subiects according to the sam in the Parliaments, Counfalls, and Conventionnes of Esteattes of the Realme, quhilk could nocht be done without intangling and involuing in effeares, and sa distractioun fra the cheiff charge; as the place itself cleirly declarit what intangling was, viz. whatsoever might hinder the wariour from doing the dewtie of a fouldart, and pleasing his captean.

For the quhilk purpose also, the weghtines of the charge of the ministerie, and graitnes of the cure of faulles, was insisted into; and planlie affirmed they knew neuer nor felt never the weght therof, that thought a ciuill office of government in the comoun weill might be vndertakin and ioyned therwith. Whar mirrelie was cast in the speiche of the Quein of Eingland, when sche makes a Bischope:—"Alas! for pitie, (sayes sche,) for we haue marred a guid pretchour to day." And the King exhorted nocht to mar his pretchours fa.

For corroborating and stryngthening of the reply, this syllogisme was subioynit:

"That ministers sould be distracted from preatching the Word, is against the Word of God.

"But this will distract tham. Ergo."

The expres word, Luc. 9. ver. 59, 60, 61, 62, Chryst sayes to an, Follow me; wha answerit, Let me first go burie my father. Chryst answers, Let the dead go burie the dead, and go thow and preatche the Gospell of the kingdome of God. Another sayes, I will follow thie, but let me first go and tak ordour

with my hous. Chryft answers, Na man putting hand to the pleuche, and luikes bak, is meit for the kingdome of God. Heir ar maist neidfull naturall dewties and œconomic, quhilk Chryft expresse forbiddes for steying of the prething of the Gospell, and attending vpon his ministerie. Whow mikle mair then incompetent offices, *quæ sunt Cæsaris et Reipublicæ*, as we will schaw heirefter?

The expres word is the saxt of the Actes.—The twoll Apostles sayes to the rest of the disciples, It is nocht æquitable, or to be approued, that we sould leaue the Word of God and serue the Tables; therfor, let deacones be chosine and apointed. Giff the Apostles wald nocht leaue the preatching of the Word of God for an ecclesiastic office, becaufe of distractioun, mikle les wald they that ministers sould leaue thair ministerie of the Word for ciuill and impertinent.

Thridlie, The Scripture calles the ministers *ἀποστολους*, Rom. 1.—separat and sett apart: And wharfra? Questionles fra the occupationes of this lyff, to saue the peiple and thamselues, and draw tham be the Gospell to the lyff euerlasting,—to sihe tham out of the sie of this warld to God and his kingdome of heavin. Sa the hail nature of ther calling is separat and sett apart from the warld, to the quhilk they sould nocht be callit bak again, mikle les therin involved and drownit.

Fourtlie, The Lords ministerie vnder the law is callit a warfare, Num. 4. and his ministers variours; and sa in the place alleagit in the New Testament, the sacrament and aithe wharof is maist streat, and na wayes suffers distractioun. For tham was allotted na inheritance, but haid the Lord for thair inheritance, Dent. 18. 1.; Josu. 13, 14. They say to thair father, I respect him nocht; they ken nocht thair breithring, they acknowlage nocht thair sonnes, but keipes the Lords words, and obserues his Covenant; teatches Jacob his iudgments and his law to Israell, settes incense before his face, and brunt offerings on his altar, Dent. 33. Then mikle mair the ministers of the New Testament, becaufe of a graitter and cleirar grace, spirituall and frie from beggerlie cerimonies and elements of this warld.

And, last, to conclud this point with that maist wechtie and graue attestatioun of the Apostle to Timothè, 2. 4.: "I attest thie befor God, and the Lord Jesus Chryft, wha sall iudge the quick and the dead at his appeirance and kingdome: Pretche the Word; be instant in tyme, and out of tyme; convict, reprone, exhort with all lang suffring and doctrine." And in the fourt of the first, "Tak cear of thir things, be about thir things." And ar thir things spo-

ken to Timothè onlie, and nocht to all ministers and pastors? And gif they be spoken to all, what tyme, I pray yow, is left to be employed at Parliament, and in the effeares of the comoun weill? The deuill is a bissie bischope, and goes about lyk a roaring lyon; and wha fall gif a compt of the torn scheipe, or stollen in the pastors absence? And, finalie, that thrifauld demand to Piter, *Amas me?* and charge, *Pasce Agnos*, &c. perteines it nocht to all?

It was obiected, that we fell in the sam absurditie with the Papists, that gatherit thair Celibatum out of the words of the Apostle, I. Cor. 7. *Coniugatus curat quæ sunt mundi, quomodo placeat uxori*. And gif ane with a ecclesiastic or pastorall charge may haue the charge of wyff and familie, wharfor nocht of the comoun weill? And the Apostle sayes, That he that ceares nocht for his familie, is wars nor an infidell.

It was answerit, That the Papists argument was friuolus from the abbus of mariage to the taking away of the benefit therof, being apointed be God, and rightlie serving for the helpe of man in his calling; and na thing lyk vnto this, wherin an euident intangling and distractioun may be sein. And to answer for the caring for the hous and tham that ar therin, that is meined for instructioun and rewling therof be Christian discipline, as is euident out of the 3 Chap. ver. 4. be the word *προϊναι*, he that can nocht rewall and govern his awin hous, whow fall he haue cair *ἐπιμελεσθαι* of the Kirk of God? For the Apostle is cleir in that poinct, I. Cor. 9. That the flocks sould prouyde for thair pastors, tham and thair families, the things that ar neidfull for this lyff, as the Captan or Prince for his souldarts, and they maid frie till attend on thair seruice.

It was insisted, that ther was als mikle distractioun and tyme spendit in our commissions and visitationnes, in avatting on plattes and pleying of stipends, attending on parliaments and conventionnes, &c.

Answerit: That these war the wantes, imperfectiones and corruptions of our Kirk, as yit nocht weill constitut, wharof the fault is in the Magistrat and flockes, schawin, compleanit vpon, and rebuked at all occasionnes be the Word of God, quhilk hes na place to proue anie thing in this mater, *vbi queritur, quid fieri debeat, non quid fiat?* And as for Commissionars for visitioun, we ar occupied therin in our awin subiect in pretching the Word, exercising discipline, and vsing of censures; and that nocht ordinarlie or be sett office, bot *ex necessitate ecclesiæ et pro re nata*.

It was forder insisted, that we granted till obey and com to the Kings Maiestie when soeuer he called for ws, quhilk was all an with that in question.

Answerit : His Maiestie now or then calling for ws, we might repear to his Hienes, and giff our advys in all things *de iure diuino*, or vtherwayes as *ciues*, sa that the benefit redounding to the Kirk or Comoun weill therby, preponderat and weyed down the hurt of our particular charge. Bot it was *longe aliud* to haue an ordinar office to discharge in the Kings Counsall and Parliament ; for, as was twitched befor, ther is a grait difference betwix a certean action to be done now and then, as neceffitie and occasioun craueth, and a sett office to be ordinarlie discharged.

It was obiected, that the Generall Assemblie haid alwayes from tyme to tyme cravit this votting in Parliament, and now when the King offers it, it was euill thought of and refuist.

Answerit : The Assemblies haid oftentimes cravit that nan sould vott in Parliament in nam of the Kirk, bot sic as buir office within the sam, and haid commissioun therfra. Bot that anie Generall Assemblie, befor the last in Dundie, haid determined that minifters sould vott in parliament, it was flatlie denyed. And it was schawin that often tymes that question haid bein agitat in Assemblies and amangs breithring, bot could neuer be fund whow it could stand with the office of a minifter to be a Lord in Parliament, nor was able to be schawin be the Word of God.

It was then demandit wha could vott for the Kirk, giff nocht minifters ?

Answerit : It might stand better with the office of an Eldar and Deacon, nor of a Minifters, they having commissioun fra the Kirk, and subiect to render a compt of thair doing at the Generall Assemblies. And that indeid we wald als fean haue the Kirk inioying hir awin priuileges as anie vther, and haue his Maiestie satisfieit, and the effeares of the Comoun Weill helped, bot nocht with the hinder, wrak and corruptioun of the spirituall ministerie of Gods worshipping and saluatioun of his peiple.

It was replyit, That it war better for the minifters to be thair awin caruers, and sic to the weill of the Kirk, bathe in the ordering and prouision therof thamselues, rather nor commit it to vthers, wha wald ceare bot sklanderie for it.

Answerit : That the King and his Nobles gaue the ministerie credit and onlie place in spirituall maters, sa that they wald nocht tak the sacraments, nor vther benefites of the Kirk at ther awin hands, nor of the hands of na vther. They wald nocht think thair bernies weill bapteifed, nor the Supper weill miniftrat, nor thair mariages blessed bot be sum minifter. And gif his Maiestie gaue ws sic credit, authoritie and place, in things pertaining to

the faull, and proper to our office, why sould we nocht giff him and his Lord the lyk in things perteing to the body, and this lyff, as proper to tham and thair office; and think it als grait absurditie to mell therwith our selues, &c.?

It was objected, That the Kirk was in posseffioun of voting in Parliament be bischopes, viz. Mrs Jhone Dowglas, Patrik Adamstone, David Cuninghame and vthers.

Answer: Sen the Generall Assemblie haldin at Dondie, an. 1580, whar that office of a bischope was declarit vnlawfull be the Word of God, the Kirk cryed out continualie against tham, and excepted against all ther doings in parliament or els whar, as hauing na lawfull office in the Kirk, nor na commissioun fra the saming.

Therefter place being given, ther was product ane vther argument to schaw the conclusioun repugnant to the Word of God.

"That Minifters sould bear supremacie, dominioun, and be called Lords, is against the Word of God.

"But the conclusioun imports that. Ergo."

The propositioun is cleir out of the thrie Evangelists, Math. 20, Marc 10. Luc 22, and I. Peter, 5, 3.; and, *Nolite vocari Rabbi*, etc. This reasone was nocht infisted into, nor answerit for want of tyme. Lykas also ane vther in the sam maner:

"The confounding and mingling of Jurisdiccions distinguishit in the Word of God, is repugnant therunto.

"But the conclusioun imports that. Ergo."

The propositioun is euident of the 2 Chron. 19, and, *Quis constituit me Judicem*; and, *Date quæ sunt Cæsaris Cæsari, et quæ Dei Deo*. etc. Chryst refused to deuyd the inheritance amangs brethring, to iudge the adulteres, Jhon 8. He refused to be maid King, and professed that his kingdome was nocht of this world.

Heir was declarit at lainthe and verie weghtelie be Mr Andro, be what meanes and degries the Pape was hoised vpe into that chaire of pestilence, wherout of he tyrannises over all Kirks and Comoun Weills, tramping Kings vnder his feit, and transferring thair crownes and dominiones at his pleasur; and all from this vsurping of bathe the powars and swords, the ciuill and ecclesiastic. In end a ficcer caveat was given to the King, to be war he sett nocht vpe sic as sould cast him or his down. And this mikle anent the conclusioun of the last Generall Assemblie, as memorie might serue.

Therefter was proponit the twa pointis left be the said Affemblie to the meitting at Falkland, and ther alfo left vndecydit or determined vpon. 1. Gif thefe votters in Parliament, being annes chofin be his Maieftie and the Kirk, fould bear that office ad vitam or culpam, and fa be perpetuall; or, gif they fould be alterable fra tyme to tyme at the Affemblies pleafour. 2. Gif they fould bear the nam of Bifchopes or nocht.

Againft the perpetuitie, the diftracioun fra thair spirituall office of the minifterie was mikle vrgit againe, fchawing cleirly that fic a continuall charge and burding lying on a few, could nocht bot debaush and diftract tham allu-terlie from the paftorall attending and feidding of thair flockes; the quhilks they behoued to commit to fum Vicares and fum fuffraganes.

For the perpetuitie thair arguments war vfit:

Firft, that ther wald na man tak the peanes and mak the expences vpon the tyle of the benefice, to giff it over the nixt yeir to an vther.

It was answerit, That we war nocht vpon mans particular commoditie, bot feing what might be for the helpe and guid of the Kirk and Comoun weill; to the quhilk fic wald neuer do guid wha war feiking ther awin honour and welthe.

Nixt it was reafonit, That the hinder of all comoun turnes was be twa in-leakes chiefflie; ane of skill and vnderftanding of maters, and right way of proceeding therein; ane vther of continuance and attendance constantlie on tham being annes begoun, till they war brought to fum guid point and effect. Bot fa it was, that gif thefe comoun men fould be changable, they could nather lern skill, nor profecut things. Ergo.

Answer: They might gett mair skill of the wit and lawes of men, and les of the wefdome and buik of God; mak mair attendance on Court and the Warld, bot les on Chryft and his Kingdome. And it was hard to perfwad ws that a few wald fie fa mikle for the weill of the Kirk as a haili Generall Affemblie conveinit for that effect, or follow out a guid comoun caufe better and mair constantlie, feing experience alwayes teatched, that they wha wilbe ritche and honourable, are mikle about the faming, and verie litle for Chryft.

At laft thir reafones and inconvenients war brought out dilated and infisted into againft perpetuitie:

Firft: It wald brak the barres of all thair Caveattes, and, but dout, eftablishe lordfchipe over the breithering, tyme ftrynthning opinioun, and custome confirming conceat. And gif the beft deuyce hes be tyme turned to corrup-tioun, mikle mair this of the lawfulness wharof we iustlie dout.

To this was answerit, That paritie amangs minifters was nocht to be lyk,

and wald nocht be. And put the cais, it behoued to stand, because of our constitutiones and ordour. They sould be *pares* and alyk as ministers, whowbeit, in respect of thair ciuill office and Lordschipe, they war abon the rest.

Nixt, perpetuities wald bereaue and defraud the Kirk of the benefit and libertie of electioun and choise of the meittest for the turn *pro rei natæ commodo*, for it is sure that all men ar nocht meittest for all turnes, etc. Answerit: The meittest sould be chosin at the beginning, wha wald grow ay meittar and meittar: also that it was frie to the Kirk till adioyne sic as they pleasit to tham for counsell and assistance. It was replyit, That sic as war adioyned wald nocht be hard to reasone nor vott in Parliament, Conventiones and Counsell.

Thridlie: Manie alterationnes befalls to mortall men: They may be seik in body, fall in offences, quhilks albeit nocht mak tham worthie to be deposit, (*nam difficilius ejicitur quam non admittitur hospes*), yit may disgrace them sa, that they becom vnable and vnmeit to do anie guid in comoun turnes; they may tyne the gifts of mynd and vtterance, etc. In sic ceasses this perpetuities will defraude the Kirk of an in that roum; for sic a man, an or ma, can nocht, nor will nocht, be deposit, and a Commiffionar in his place will nocht be admitted.

It was answerit, The number of ministers admitted and ordeined to vott, viz. fiftie, was sa grait, that whowbeit an, twa, thrie, four or ten or twoll, war away, ther might be a new behind. Replyed: It wald be lang or sic a number war weill sett down and prouydit with guid Lords leivings in Scotland; and when they war, ther might be a new, and mair nor a new, behind of the guidnes they wald be of; bot an guid man might be mair stedable to the Kirk nor an and fiftie of that fort.

Fourtlie: Gif these men serue for the prince and steat, whowbeit against the weill of the Kirk, the prince will meantein tham ather be his autoritie and moyen amangs the breithring in Assemblies, having ther lyff and gear in his powar, sa that they will nocht fear depositioun; or whowbeit the Assembly wald depose tham of the ministerie, yit wald the King cause him keipe his Lordschipe and Leiving. And sa sould they sett thamselues to be advengit on the Kirk to hir wrak.

Answerit: Ther was na thing sa guid bot might be bathe ill suspected and abbussit, and sa we sould content with na thing. Replyed: That we doutted of the guidnes, and had over iust cause to suspect the euill of it. Dupleit: That ther was na fault bot we war all trew aneuche to the craft.—Bot God mak ws all trew aneuche to Chryst, say we.

Fyftlie and Laft: This perpetuitie will overthrow the powar and libertie of the Affemblies of the Kirk, and altar the Chrifitian government of the Kirk to Antichriftian hierarchie, placing perpetuall Commiffionars or Bifchopes aboue minifters and ther Affemblies, and fyne fum minifteriall head mon be abon tham, the hie way to Paprie. At leaft the haille powar of the Kirk and Generall Affemblye falbe in the hands of thefe twoll or threttein, wha I war-rand yow, will tak na limitat Commiffioun from the Generall Kirk, bot to rea- fone and vott as they think beft for the weill of the Kirk forfute; fa this Epitome will abolifhe the grait wark, and the Generall Affemblye will becom to be bot a Chaptour of thefe Bifchopes, and fkarflie that.

Answer: Thefe Caveattes hes prouydit for all thefe inconvenients weill aneuche. **Reply:** Thefe comentares wilbe tedious to reid, and ill to remember, and the text taken to be fchort and cleir aneuche in the felff.

In end ther was alleadgit a number of inconvenients that fould fall out giff thefe vottars war nocht perpetuall:—1. That his Maieftie and Efteattes wald nocht admit tham in parliament vtherwayes, and fa we fould lofe the grait benefit. **Answer,** *Facilis iactura*. 2. That the minifters fould ly in contempt and povertie. **Answer:** It was thair maifters cais befor tham; it may ferue tham weill aneuche to be as he was; and better povertie with finceritie, nor promotioun withe corruptioun. 3. That vthers wald be promouit to that roun in parliament, (for his Maieftie could nocht want his thrie Efteattes,) wha wald oppres and wrak the Kirk. **Answer:** Let Chryft, the King and advengar of the wrangs done to his Kirk, and tham dell togidder as he hes done befor; let fie wha gettes the warft. 4. That it could nather ftand for the weillfear of King nor Kirk, nor Comoun weill. **Answer:** It was beft that God thought beft. 5. That it wald be fathius and confufe ilka yeir to chufe Commiffionars. **Answer:** Na profit nor pleafure without pean taken, and experience haid proven it maift eafie and ordourlie. 6. That it wald breid variance and contentioun, whill a end wald preas to haue fic, and another fic, and fa forthe. **Answer:** Tak away profit and honour, and contentioun will ceas. 7. Men wald be that way difgraced, now fett vpe, and now fett by and caft down, and fa difcuragit from doing guid. **Answer:** He, that thinks it difgrace to be employed as Gods Kirk thinks guid, hes lytle grace in him, for grace is given to the lawlie.

Thus after a thrie or four houres dealling in the formar heades, it was thought infifted lang aneuche thereon; and therfor the point remeaning con-

cerning the nam of these vottars in parliament sould bear, was proponit to be reasoned vpon.

It was reasoned for the affirmatiue: That aggreing vpon the mater and substance, it maid nocht what nam war giffen it. And seing the parliament last haid granted to the mater, vnder conditioun the ministers votting in parliament sould bear the nam and office of bischopes, quhilk was also a name of Scripture, we sould nocht stand till aggrie therto, lest the refusing of the name sould mak the benefit to be refused, quhilk his Maiestie haid gottin past in favours of the Kirk with grait peanes and difficultie.

It was answerit: That the nam *ἐπίσκοπος* being a Scripture nam, might be giffen tham, prouyding, that becaufe ther was sum thing mair put to the matter of a bischopes office then the Word of God could permit, it sould haue a lytle eik put to the nam quhilk the Word of God ioyned to it, and sa it war best to baptise tham with the nam that Piter 1 Cap. 4 giffes to sic lyk officers, calling tham *ἀλλότριος ἐπίσκοπος*, war nocht they wald think scham to be merschallit with sic as Piter speakes of ther, viz. murderers, theiffs and malfactors. And verelie that goslope* at the baptisme (gif sa I dar play with that word) was na litle vokie for getting of the berns name.

But in ernest it was reasonit on the contrar, That the nam of Bischope could nocht be giffen tham for these reasones, the quhilk war nocht fullie handlit, nor replyed vnto, partlie for want of tyme, and partlie for want of patience, becaufe of litle speid in the purpose.

1. Giff they sould gett the nam of Bischope, they behoued to haue it ather as it was taken properlie in the Word, or as it was comounlie conceaut be the peiple. Bot nather of the twa could thay: Nocht as in the Word, becaufe it sould be applyed to signifie that quhilk could nocht stand with the Word, as hes bein declarit, except it war, *Judas episcopatus*: And nocht as it is comounlie taken, becaufe then it sould import the corruptioun of Antichristian and Anglican bischopes, contrar to the Caueats.

2. That quhilk offendes the Kirk of God sould be eschewit, altho a thing indifferent, for sa it becomes euill. Bot this nam of bischope offendes the Kirk of God in this land. Ergo.

3. That quhilk iustlie may sklander the ministers and bring tham in disgrace sould be avoidit, bot giffing to them of that name will iustlie sklander tham; becaufe, these twentie yeirs thair doctrin from the pulpit hes foundit against bischopes, till they war vtterlie overthrawin: And now sa soone to turn

* This was Mr Andro.

our tuing for hope of ritches and promotioun, and change our not, with the clok on the vther schoulder, will it nocht offer iust occasioun of sklander ?

4. That quhilk may and will bring in tyranie and corruptioun in the Kirk, is nocht to be admitted within the sam. Bot this will do it : For bearing that nam that caries with it the significatioun of bischopes corruptiones amangs the peiple, all the Caveattes will nocht keip it therfra, namlie from inæqualitie, preeminence and lordschipe over the breithring. For they wilbe sa esteimed and saluted amangs the rest of the Lords in Parliament and Court, and I warrand yow thair maners and faciones will easelie fram thervnto, bringing from Court to Kirk sic behaiour as they drink in ther ; for being callit Lord at ilk a word, and bruing principall rouses in Court and Parliament, they will luik verie soure gif they want the sam in Kirk and amangs the breithring and peiple ; yea and be ficcar in ther even at plat, Court and vtherwayes, whom they think to contemne tham, and nocht gif tham thair styyles and honors.

And sa for that night leat we war dimissit.

Vpon the xix of Nouember, the breithring wryttin for being assemblet again with his Maieftie, the Moderator reported schortlie the things conferrit vpon the last day, requyring yit, that gif ther was anie man wha was nocht satisfieit anent the heads conferrit vpon, that they wald yit infist ; and gif all war satisfieit, they sould proceed to the point remeaning anent the nam.

It was answerit planlie be the breithring that stad against this new forging of bischopries, that they haid hard to and fra reasoning vpon the points proponit ; they war throuche and satisfieit in their awin iudgments for the treuthe, and rather confirmed fordar therinto nor anie wayes moued to the contrar, for ought that haid bein spokan ; wherin they haid hard na thing out of the Word of God quhilk might warrand that conclusioun of the last Assemblie to thair conscience, or anie thing yit buildit, or to be buildet thervpon. And in speciall Mr Andro appealit the Moderator, Mr David Lindsay, maist weghtelie and vehementlie on his conscience, That feing he was an of the antient fathers of the Kirk, wha was present at sa manie godlie and graue assemblies, hauldin sa manie yeirs anent these maters, and wharin they war cleirly decaydit be the Word of God, whow could he now mak sic a propositioun, or think that anie sattlit man in the treuthe, could, be a light conference, wherin the Word of God haid bein rather profaned then holelie, reuerentlie and grauelie vfit, be moued to alter his iudgment, and be satisfieit in the contrar.

The word of the profaning of the Scripture was takin in verie euill part be the King, and answerit courteoullie with a LIE ; whowbeit, the speaker condemnit himself for vndewtfull handling of the Word, als weill as anie vther. Sa the King in end brak af the conference thus in effect :—That he haid bein mouit be the Commiffionars to apoint this conference, for satisfactioun of sic as war nocht refoluit, that maters might proceed mair paceablie and vniformalie ; bot feing he perceavit men to be fa full of thair awin conceattes, and preoccupied in iudgment, that they plased thamselues mair and mair, and war rather obfirmid in thair opiniones, nor moued to giff place to reasone, he wald leaue the mater to the Assemblie. Giff the Assemblie wald receaue the benefit quhilk he offered, and conclud in the mater accordingle, he wald ratifie thair conclusioun with a sanctioun ciuill of his law, that nan, following thair particular and privat conceatt and opinioun, fould be permitted to speak against the publict ordinance of the Assemblie. Gif the Assemblie wald nocht embrace the benefit, let them wait thamselues giff graitter povertie and contempt cam vpon the Kirk. As for him, he could nocht want an of his esteates ; he wald put in that roum, and these offices, sic as he thought guid, wha wald accept therof, and do thair dewtie to him and his countrey.

FINIS.

1600.—The last night of Februar thereafter, my father in law Jhone Durie departed this lyff, wha, as he leived happelie, walking with God in prayer day and night, sa he died, glorifeing God with grait ioy and assurance of euerlasting lyff and weillfare. For efter he haid called for the Magistrats and Counfall of the brouche, and exhorted tham, and admonished of certean things for thair weill, bathe togidder and feueralie, and siclyk the Eldars of his Sessiou, and diuers of the brethring of the minifterie ; and at last, efter he haid put his hous in ordour, and directed, instructed and confortd his wyff and childring present, he takes him to privat meditatioun and prayer, and thereafter inquyres what day of the monethe it was ; and being answerit to him, that it was the last of Februar, and the morn the first of Merche, “ O ! then,” sayes he, “ the last day of my wretched pilgrimage, and the morn the first of my rest and glorie.” Nocht lang thereafter, delyvering his saull in the hands of God throw Jesus Chryft, leaning his head to his eldest sonnes breist, wha held him in his armes, maist quyetlie and sweitlie giffes vpe the ghaft. He was vpright, zealus and falon familiar with God. Sa that, gif anie thing haid bein heauie and doutsome, he haid na resolutioun, rest nor releiff, till he haid

fund it in meditatioun apart with God. And furlie, bathe in his particular turnes and publict efferes, when things seimed falon hard and dangerus, whowbeit of nature melancolius and feirfull, he wald gett grait assurances, as namlie of our retourn out of England, and of our saiftie fra the Spainyars, he schew me oft tymes that his God affured him, night and day therof. What-euer haid com comfortable to him, incontinent apart to prayer and thanksgif-fing; his haill conference and speaking vpon the warks of God to the glorie of his name; all vther things was (as he vsit that word oft, *tyne tyme*) bot vanitie and tinsall of tyme, to him. Sa that I may say, the haill course of his lyff that I knew, was an vnweireing and constant occupatioun in doctrine, prayer and praise. The mair I think on him, the mair I thank God that euer I knew him; praying God, that, as I haue sein the outgeat of his conuerfatioun, (as the Apoflle sayes, Heb. xiii, 7,) sa I may follow the sam in fathe. He oft regrated and inveyit vpon the warldlie fasones and biffines of the minifterie, saying, he fearit they sould becom als vyll in the peiples eis as euer the preifts war. And as concerning this mater of bishopes, my vncle Mr Andro expreffit his mynd therin in his Epitaphes, quhilk being maift pertinent for that quhilk was euer at his deathe in hand, I haue heir infert. He defyrit, indeid, earnestlie to haue leuit till the Assemblie, quhilk was hard at hand, that he might haue dischargit his mynd to the King and breithring; bot that quhilk alyve he could nocht, Mr Andro supplied fathfullie efter his deathe.*

EPITAPHIUM D. JOAN. DURÆI, PASTORIS INTEGRERRIMI ET FIDISSIMI CELURCANI,
QUI DIEM EXTREMUM CLAUSIT, CAL: MART: 1600.

DURIUS ore tonans, Edena pastor in Vrbe:
Arcuit a stabulis, quos dabat aula lupos.
Celurcā in cœlum migravit nunc, quia non quit
Arcere a stabulis quos dabit aula lupos.

IPSE DE SE, SIUE J. D. PASTORIS FIDELIS,
TESTAMENTUM ET EXTREMA VOLUNTAS.

Intonui ipse tuba grandi, cum ius fuit et fas;
Arcere a stabulis quos dabat aula lupos.
Nunc cedo statione lubens, cum non datur vitra
Arcere a stabulis, quos dabit aula lupos.

* Nota.—It is guid to be honest and vpright in a guid cause, for the guid cause will honour sic a perfone, bathe in lyff and deathe.

ALIUD DE SYNODIS.

Res grata ac iucunda fuit, mihi cœtibus inter-
esse sacris, quando sancta corona fuit.
Nunc patribus sanctis, quia succrescere profani;
Quæ mihi cum diris spes vlulare lupis?

ALIUD.

Cum fuit Archi-vnus mihi Christus episcopus; vni
Vinere et in vita hac, vita, placere fuit.
Nunc postquam Archi-vnus non Christus episcopus; vni
Vt Christo moriar stat mihi vita mori.

ALIUD.

Celuræ expectabam, vltro regemque patresque,
Et sanctum in Lethi limine concilium.
Quo multum obtestarer ego regemque patresque
Est qui ovium custos, re fiet inde lupus.
Nunc quia me e terris sublimem ad fydera cœli,
Dux meus imperio de statione vocat;
E cœlis obtestor ego regemque patresque,
Est qui ovium custos, ne fiet inde lupus.

AD SYMMISTAS.

Ardna res, totumque hominem, hæc res vna requirit,
Cœleste in terris pascere ouile Dei.
Huc vocat ille ovium Pastor bonus, ille vocatos
Et regni atque aliis avocat a studiis,
Hanc vnam imponit cum sollicitudine curam,
Quam feret impensam, præmia magna ferens.
Cætera de manibus vestris non ille requirit;
Neglecti at poenas exiget officii.

EXTREMA VOLUNTAS ET VERBA, AD REGEM.

Compellat Regem diuino carmine vates
Durus, in fati limine dulcis olor.
Inclyte Rex, qui tam mihi regum a rege secundus;
Quam spe reque omni rege priore prior.
Pro te vitam vltro obieci vel mille periclis;
Pro te vota Polo millia multa tuli;

Pro te quo pugnau animo, qua mente precatus;
 Hac mente, hoc animo, hoc te precor vnum abiens.
 Ne regnum cœleste geras mortalibus ausis;
 Neu facer Antistes rex tua sceptrâ gerat.
 Mystica pertractent mystæ, regalia Reges,
 Publica iure suo, publicus ordo gerat:
 Da diuina Deo: cape rex tua, sint sua plebi:
 Distinctum imperium sub Jous Cæsar habet.

FINIS.

THE EPITAPHES OF A MAIST VPRIGHT AND FAITHFULL PASTOR, JHONE DURIE, MINISTER
 OF MONTROSE, WHA DIED THE FIRST OF MERCHE, 1600.

In Edinbrouche the thoudring of Jhone Durie weill was harde,
 When courtlie wolffes from Chrystes flock he flagged and debarde.
 Now in Montrose to heavin he flites, for greiff that he can nought
 The courtly wolffes debar from Kirk, quhilk Chryft hes deirlye bought.

HIS TESTAMENT OR LETTER WILL, HE VTERING IT OF HIMSELF.

I blew a trumpet terrible, when right and fredom seru'd,
 To mak Chrystes flock from courtlie wolffes be keiped and preferu'd,
 Bot now I willinglie man yield, sen that we may na mair
 Keipe Chryft his flock from courtlie wolffes, wherof we stand in fair.

ANE VTHIR OF THE ASSEMBLIE.

A gratfull and a pleafand thing to me it was to bie
 Ay present in Asssemblies, whare Gods seruands I might fie.
 Bot now for holie fathers, when profane vsurpes the place,
 To byd and yeaule with wicked wolffes, I can nocht haue a face.

ANE VTHIR.

When Chryft was onlie Arche-bischope, I pleasure haid to byde,
 To him to liue, and him to pleise, I lyked tyme and tyde.
 Bot now sen onlie Chryft is nocht Arche-bischope, I do chuse
 To die to him, and ay to liue, and all the warld refuse.

ANE VTHER.

I luikd gladlie for the King and breithring at Montrose,
 And at the dur of Deathe to fie Assemblie maid of those ;
 That I might ernesftlie obtest the King and breithring all,
 That keippars of the scheipe sould nocht to wolffishe fashones fall.

Bot sen that now from erd till heavin, my Captan does me clam
 According to his right, I do beseik tham all for schame,
 Furthe of the heavines obtesting bathe the breithing and the King ;
 That keipars of the flock of Chryft, do nocht as Wolfes owerling.

TO HIS FELLOW MINISTERS.

A thing maist hard, and quhilk requyres the man all haill indeid,
 Is heire on erthe the heavinlie flock of Chryft to gyd and feid.
 That pastor guid to this does call, the sam does separat
 The called from all warldlie cares, as to him dedicat ;
 And this as onlie cear he does withe grait sollicitude
 Impone, and of rewards for it does promise multitude,
 And as for vther things, he will nan of your hands requyre,
 Bot fathles negligens of this, he plagges with burning fyre.

HIS LETTER WILL AND WORDS TO THE KING.

Jhone Durie with a vers deuynne, does call vpon the King,
 As sweittlie singing swan, when deathe his dayes till end did bring.
 O noble King, whom I esteim to bruik the second place
 Nixt vnder him wha is abon, and first in euerie cace.
 For thie I ieopard haue my lyff in danger manie an ;
 For thie my praer hes aydant bein, bathe public and allan,
 And withe what mynd I praed for thie, and with what hart I faught,
 Withe that sam mynd and hart at deathe, this on thing I haue faught ;
 Let nocht the heavinlie Kirk of Chryft be rewld on erthlie wayes ;
 Let nocht the pastors for to twitch the thy scepter interpryse.
 Let ministers, all mystic things, and Kinglie Kings intreat,
 Set counsallars for ciuill things, and Lords into thy seat.
 Giff things devyne to God,—tak thyne—let peiple haue ther awin ;
 For vnder Chryft, the King impyre, distinguisht hes and knawin.

FINIS.

The Generall Assemblie convenit at Montrose in Merche 1600. Ther was
 the King in maner wounted occupied with his Commiffionars. The Modera-

tor laft,* delyverit verie guid doctrine befor noone, bot he was brought in effect to recant it at the efter noone befor the haill Affemblie, to the grait greiff of guid breithring, a grait ftepe from a preceife honeft minifter to a bifchope of the new ftrak, quhilk he becam the yeir efter.

The fam polecie was vfit to gett a Moderator for thair purpofe, quhilk was in the Synod of Fyff formentioned. For they put a number of the beft and maift eftimed breithren vpon the leittes, wharby the ring leaders in votting was remoued, and the vottes of the beft breithring diftracted, fum giffen till a man, an fum to an other; and in the meantyme, fic as the King was fure of, ged all a gett.

Nixt it was thought beft to put the choife of the haill Affemblie vpon the conference, and ther to reafone all maters, wharby they might knaw what to bring in publict, and whow.

In the conference firft was intendit a treatie for vniform confent and agreiment in opinionones, and therfor it was thought guid that four of the an opinioun, and four of the vther, fould go afyde to a chalmer tham alean, and confer togidder; the quhilks aggreing, wald giff guid hope of an vniuerfall. Thir aught spendit an efter noone verie fructfullie, for we war verie plean, fquar, and compendius, efter proteftatioun befor God to be fecret; and indeid I luiked for fum guid effect of our trauelles. But on the morn, when we on our part war readie to continow and go fordwart, the King wald haue na mair of that form, but wald haue the reafoning in the publict conference befor himfelf and certean of his Counfall, with the haill number of tham that war nominat be the Affemblie vpon the conference. And fa we entered in reafoning as followes:

Certeain Arguments vfed and proponed in the Conference at the Generall Affemblie houldin at Montrofe in the moneth of Merche, 1600, with the Answer giffen at that tyme, fhortlie minuted.

FIRST, the Act of Parliament 1597, the title wharof is, "*That all Miniſters proxydit to prelacies fould haue vot in Parliament,*" was requyrit to be redde,—the tenor wharof followes:

OUR Soueraine Lord and his Efteattes in Parliament, haueand fpeciall confideratioun and regard of the grait priuileges and immunities granted be his Hines predeceffours of maift worthie memorie, to the halie Kirk within this realme, and to the fpeciall perfones exerceifing the offices, titles and dignities of prelacies within the fam; quhilks perfones hes euer represented an of the eftattes of

* Mr Peter Blakburn, now Bifchope of Aberdein.

this realme in all conventiones of the saids esteattes : And that the saids priuileges and fridomes hes bein from tyme to tyme renewed and confermed in the sam integritie and condition wharin they war at anie tyme of befor : Sa that his Maiestie acknowlages the saming now to be fallin and becoming vnder his Maiesties maist fauorable protection. Therfor his Maiestie, of his great zeall and singular affectioun, quhilk he alwayes hes to the advancment of the trew relligioun presentlie professit within this realme, with advys and consent of his Hines esteattes, statutes, decernes and declares : That the Kirk within this realme, wherin the sam religioun is professed, is the trew and halie kirk ; and that sic pastors and ministers within the saming, as at anie tyme his Maiestie fall pleise to prouyde to the office, place, tytle, and dignitie of a bischope, abbot, or vther prelat, fall at all tyme heirefter haue vott in parliament, siklyk and als frielie as anie vther ecclesiasticall prelat haid at anie tyme bygean. And als declares that all and whatsumeuer bischopries presentlie vacand in his Hines hands, quhilks as yit ar vndisponit to anie persone, or quhilks fall happin at anie tyme heirefter to veak, salbe onlie disponit be his Maiestie to actuall preatchars and ministers in the Kirk, or to sic vther persones as salbe fundin apt and qualified to vse and exerceise the office and function of a minister and preatcher ; and wha in their prouisionnes to the said bischopries fall accept in and vpon tham, to be actuall pastors and ministers ; and according therto, fall practife and exerceise the saming thereafter. Item, as concerning the office of the saids persones to be prouydit to the saids bischopries, in their spirituall polecie and government in the Kirk, the Esteattes of Parliament hes remitted, and remites the saming to the Kings Maiestie, to be aduyfit, consulted, and agreit vpon be his Hines with the Generall Assemblie of the ministers, at sic tymes as his Maiestie fall think expedient to treat with tham thervpon : but preiudice alwayes in the mean tyme, of the iurisdiction and discipline of the Kirk, established be Actes of Parliament, maid in anie tyme preceeding, and permitted be the saids actes to all Generall and Provinciall Assemblies, and vther whatsumeuer Presbyteries and Sessionnes of the Kirk.

“ That the Constitutioun of the Generall Assemblie hauldin at Dondie 1598, takin as it is meined efter the mynd of the fore sett down Actes of Parliament, is flat repugnant to the Word of God.”

Argum. 1.

“ Antichristian and Anglican episcopall dignities, offices, places, and tytles, and all ecclesiasticall prelacies, ar flat repugnant to the Word of God. Luc. 22 ; i. Tim. 3 ; Tit. 1. ; i. Pit. 5 ; Math. 23, etc.

“ Bot sic is that quhilk is sett down in the act of parliament foreplaced, and meined in effect be the constitution of the said Assemblie. Ergo.”

Answerit : That all corruptionnes of these bischopries ar damned and reiected ; and as to the act of parliament, it was alleagit to be formed and sett down be the invyours of the Kirks weill, of purpose that the benefit might be refused, and the kirk to ly over in the auld miserie and contempt.

Argum. 2.

“ That the Ministers of God separat from the comoun effeares of the warld,

sanctified and consecrat to the ministerie of Gods worshipping and saluatioun of his peiple, fould turn agane to the warld and bear a comoun office and charge therin and effeares therof, is flat repugnant to the Word of God.

"But sa it is that this Constitutioun will impon that on the ministers of God. Ergo."

The propositioun is proven be thir places following. Num. 3, 44, 45. "And the Lord spak vnto Moses, saying, Tak the Levites for all the first born of the childring of Israell, and the Levites salbe myn: I am the Lord." Num. 18, 6. "For lo, I haue taken the Levites from the childring of Israell, quhilk as a gift ar giuen to the Lord, to do the seruice of the Tabernacle of the Congregatioun." Deut. 10, 8. "The sam tym the Lord separat the tryb of Leui, to bear the Ark of the Couenant of the Lord, to stand befor the Lord to minister vnto him, and to blefs in his nam, vnto this day." Deut. 18, 9. "The priests and the Levites fall haue na part nor inheritance with Israell, for the Lord is thair inheritance, as he said vnto tham." Acts, 13, 2. "Now as they ministred vnto the Lord, and fasted, the Holie Ghoft said, Separat me Barnabas and Saull for the wark whervnto I haue called tham." Rom. 1, 1. "Paull, a seruant of Jesus Chryft, put apart to pretche the Euangell of God."

The assumptioun is proven be the Act of Parliament, whar, vnto the ministerie is adioyned an office to be giffen be the King, called the office and dignitie of a bischope or ecclesiasticall prelat; and in the constitutioun of the Assemblie, it is determined to be of a mixt qualitie partlie, or halff ciuill, halff ecclesiastic.

This argument was answered be denying the assumptioun, and sa the Act of Parliament and conclusioun of the Assemblie; and planlie declarit that they fould bear na comoun office nor charge in things ciuill.

Argum. 3.

"That the Ministers of Chryft fould be distracted from preatching of the Word and doctrin, is flat repugnant to the Word of God.

"Bot this office and dignitie of a bischope, votting in parliament, &c. will distract. Ergo."

Luc. 9, 59. "Chryft sayes to an, Follow me; wha answerit, Let me first go burie my father. Chryft answerit, Let the dead burie the dead; and go thow and preatche the gospell of the kingdom of God. Another sayes, Maister, I will follow the, bot let me first go and tak ordour with my house. Chryft answerit, Na man putting hand to the pleuche, and loking bak, is meit for the Kingdom of God."

Deut. 33, 8. "And of Leui he said, Let thy Thummim and thy Vrim be withe the holie on; saying to his father, and to his mother, I have nocht sein him, nather knawes he his breithring, nor his awin childring, bot obserues thy word, and keipes thy couenant. They teache Jacob thy iudgments, and Israell thy law; they put incense before thy face, and brunt offerings vpon thyn altar."

Act. 6, 2. "Then the twoll called the multitud of the disciples togidder, and said, It is nocht meit that we sould leaue the Word of God to serue the Tables."

The argument takin from thir places, concludes stronglie. For giff these maist necessar, naturall, œconomic, yea, and ecclesiasticall offices, sould nocht distract from the preatching of the Word, mikle les sould ciuill effeares and offices haue place to distract.

To the quhilks it was answerit, that they sould nocht be distracted, bot necessarlie employed in preatching of the Word, and in doctrine at these solem and comoun tymes, for the weill of the haille Kirk and Comoun Weill.

Argum. 4.

"Whofoeuer ar in tyme and out of tyme, day and night, to be occupied in the biffines of thair calling, sould be freed and haue immunitie from all vther turnes. Bot sa aught and ar the Pastors of the Kirk to be occupied. Ergo."

I. Chron. 9, 33. "These ar the cheiff fathers of the Leuites, abyding in the chalmers (of the temple) exemed (from warldlie turnes,) becaufe day and night the wark (of the temple) lay on tham."

II. Timoth. 4. "I attest thè befor God, and the Lord Iesus Chryft, wha sall iudge the quik and the dead at his appeirance and kingdome: Preatche the Word; be instant in tyme, and out of tyme; convict, reprove, exhort with all lang suffering and doctrine. Wathe in all, suffer aduersitie, fulfill thy minifterie."

I. Tim. 4, 15, 16. "Tak cear of thir things; be occupied in thir; that thy forderance may be manifest to all men. Tak heid to thy self, and to the doctrine; abyde or remean thervpon: for in doing sa, thou fall saue bathe thy self and them that heirs thè."

Johan. 21, 15, 16, 17. "So, when they had dined, Iesus said to Simon Peter, Simon, sone of Jonas, lowes thou me mair nor these? He said vnto him, Yea, Lord; thou knawes that I loue thè. He said vnto him, Feid my Lambes. And so thryfe."

Act. 20. 20. "I pretched publiclie and throw euerie hous; I warn'd euerie an, night and day, with teares."

Answer to this was : They falbe occupied in na thing by ther calling.

Argum. 5.

" To mak the charge of faulles sa light, that therwithall another may be ioyned and born is direct against the Word of God. Bot, Ergo."

Ezech. 34, 1, etc. " And the word of the Lord cam vnto me, saying, Sone of Man, prophesie against the Pastors of Israell, and say vnto tham : Thus sayeth the Lord God, Wo be to the pastors that feid thamelues ! sould nocht the scheiphird feid the flocks ? Yie eat the fatt and cleithe yow with the woll, bot yie feid nocht the flock. The weak haue yie nocht strainthned ; the seik haue ye nocht healed, nather haue yie bund vpe the broken, nor brought again that whilk was driuen away, nather haue yie fought that quhilk was lost, etc. They war skattered without a schiphird, and the scheipe wandrit," etc.

Zachar. 11, 17. " O, idoll scheiphird that leaues the flock, the sword falbe vpon his arm, and vpon his right ei. His arme falbe clein dried vpe, and his right ei falbe vtterlie darkned."

Act. 20, 20. " I keip bak from yow na thing that was profitable, but haue schawed yow, and haue taught yow opinlie, and throw euerie hous. 26. I tak yow to record this day that I am pure fra the blood of all men. 28. Tak heid vnto yourselues, and to all the flock, wharof the Halie Ghast hes maid yow owerfiars, to feid the Kirk of God, quhilk he hes purchassed with his awin blod. 31. Therfor wathe, and remember, that be the space of thrie yeirs I ceased nocht to warn euerie an, bathe night and day withe teares."

Pit. 5, 2. " Feid the flock of God, caring for it with a readie mynd. 8. Be sober, and wathe ; for your aduerfar the deuill goes about lyk a roaring lyon, seiking whom he may deuore."

II. Cor. 2, 15. " For we ar vnto God the sweit fauour of Chryft, in tham that ar faiffed, and in tham that pearishe. 16. To the an we ar the fauour of death vnto deathe, and to the vther the fauour of lyff vnto lyff : and wha is sufficient for these things ? 17. For we ar nocht as manie, quhilk mak merchandis of the Word of God, but as of finceritie, but as of God, in the sight of God we speak in Chryft."

Heb. 13, 17. " Obey your gydes, and be subiect to tham, for they wathe ouer yowr faulles, as sic as fall giff a compt for tham."

The Answer was be denying the assumptioun, and sa, as in all ther answers, in effect denying the thing they war doing.

Argum. 6.

"The iumbling and confounding of Jurisdictiones and callings, quhilk God hes distinguisht in persones and maner of handling, is against the Word : Bot sa it is that this Constitution imports that expresse, terming thair office to be of a mixt qualitie. Ergo."

Num. 18, 4, 7. "Yie fall keip the charge of the Tabernacle of the Congregation, for all the service of the Tabernacle, and na stranger fall com neir to yow. The stranger that cometh neir salbe slaine."

The ministers then [ar] of Gods service, and the ciuill administrators ar strangers ane to an vther, and sould nocht be confoundit vnder pean of deathe.

II. Chron. 19, 11. "Behauld, Amaria the preist salbe cheif ower yow in all maters of the Lord ; and Zebadia the sone of Ismaell, a reular of the house of Juda, salbe for all the Kings effeares."

Math. 22, 21. "Giue vnto Cæsar that quhilk is Cæsars, and to God quhilk is Gods."

Deut. 22, 9, 10, 11. "Thow fall nocht saw thy vnyneard with diuerse kynd of feids, least thow defyll the increas of the feid quhilk thow hes sawin, and the fruct of the vnyneard. Thou fall nocht plow with an ox and an as togidder. Thow fall nocht wear a garment of diuers sortes, as of wollen and linning togidder."

This was answerit be a denyall of iumling and confusioun, bot with a granting of conioyning and coniunctioun, and sa all ane, and bewraying of the purpose quhilk they seimed befor to deny, viz. to conioyne a ciuill office with an ecclesiastic.

Argum. 7.

"That the officers of Chrysts Kingdome sould meddle with things nocht pertaining therto, is ἀλλοτριώσεσθαι against the Scripture. I. Pit. 4, 15. Bot polytic and ciuill effeares ar sic. Ergo."

Johan. 6, 15. "Jesús then knew that they war to com and tak him and mak him thair king, he withdrew himself vnto the montan alan."

Johan. 18, 36. "Jesús answerit and said vnto Pilat, My kingdom is nocht of this warld."

Luc. 12, 13, 14. "An of the multitud said vnto him, Maister, speak to my breithring, that he may deuyd the heritage with mie. He said vnto him, O man, wha maid me iudge or parter ower yow?"

Johan. 8, 11. "Jesús said to the adulteres, Nather do I iudge thie ; go, and sin na mair."

It was answerit, That the spirituall and ciuill functionnes differs nocht in subiect, bot in maner and form of handling and treatting of ane and the sam subiect to diuers endes; and that Chryfts officers salbe vrgit to handle things ciuill na vther wayes bot spiritualie.

Argum. 8.

"That Chryfts ministers sould bear warldlie preeminence, bruik ambitius stylls, and be callit *εὐγεταί*, gratius Lords, is against the Word of God. But this constitutioun will permit, yea, and mak tham sa to do. Ergo."

Math. 23, 6. "The Scribes and Pharisees loue *προταλαιαν* at soupers, and *προταλαιδεραν* in the Synagoge, salutatioun in the mercats, and to be called Rabbi. Bot be yie nocht callit Rabbi, for yie haue a Maister *καθηγητης* Chryft; and yie ar all breithring, &c. Let him that is grait amang yow be seruant; for whafoeuer will lift himself vpe salbe cast down, and he that will demit himself salbe lift vpe."

Luc. 22, 25. "Ther enterit a contention amang them wha sould be the maist or graitteft. But he said vnto tham, The Kings of the nations bears rewill ower tham, and ar called *εὐγεταί*, gratius Lords. Bot be yie nocht sa; bot he that is maist amang yow, let him be as least, and he that is the gyd as the seruant."

Math. 20, 26. "Bot it fall nocht be sa amangs yow; bot whofoeuer wilbe grait amangs yow, let him be your seruant."

To this was answerit, That this quhilk they war about to do, sould nather permit nor mak warldlie preeminence nor ambitius stylls.

Argum. 9.

"That the souldiour of God sould be involued in the effeares of this lyff, is flat repugnant to the Word of God: Bot this will involue him. Ergo."

Num. 4, 3. "From threttie yeir auld, and aboue vnto fiftie yeir, all that is meit to tak on this warfear, to do the wark in the Tabernacle of the congregation."

II. Tim. 2, 3, 4. "Thow therfor suffer affliction; as a guid souldiour of Jesus Chryft. Na man that warreth, intanglit him self with the effeares of this lyff; that he may please him wha hes schofen him to be a souldier," &c.

Answerit: They fall nocht be involuit, nor sould nocht, be the nature of ther calling.

Argum. 10.

“ The magistrat and ciuill rewlars pretched nocht the Word, nor minifters facraments, nor exerceifes spirituall difcipline, acknowlaging thefe things impertinent to thair functioun. Ergo, Nather fould the minifters mak ciuill lawes, nor iudge and rewell conform therto.”

Answer : It was nocht meinit be that voting in Parliament, that the minifters fould vfe iudicator ciuill or criminall, or anie part of the magistrats office. For that the King was onlie Judge in the Parliament, and the Efteattes gaue but thair aduys.

Argum. 11.

“ That quhilk wantes bathe precept and exemple in the Evangels, Actes and Epiftles of the Apoftles, and in the haill ftorie and wreitings of the Chriftian Kirks, till almoft aught hounder yeirs efter Chryft, and at what tyme the Papes cam to that fchamles vfurpation of bathe the fwords, and fett himfelf in that chair of peftilence and pryde, treading on the neks of emperours and kings, &c. is na wayes to be admitted or fufferit in our reformed Kirk.

“ Bot fic is this new office of a mixed qualitie. Ergo.”

For answer to this was brought furthe exemples of the Auld Testament ; Melchizedek, King and Preift ; the government of the Kirk in the families of the Patriarches. Item, Mofes and the Leuittes, wha war apointed iudges and interpreters of the law athort the land.

To this replied : Melchizedek, Mofes, nor the Hie Preift, can nocht be exemples for the Evangelicall minifterie, being types of the heid and foveran hiche King and preift, the Lord Iefus Chryft. Also Mofes and Aron war breithring indeid ; bot efter Arones consecration buir diftinct offices, fchawing ws that the ecclefiaftic and ciuill rewlars fould liue as breithring, bot euerie an to be about thair awin office and calling for vthers mutuall weifear. As for the government of the families, ther was an vther reafone therof, then of cities and comoun weilles, in fa far as he that rewles his familie, rewles bot himfelf ; bot wha rewles a citie or comoun welthe, governs manie families ; therfor Arift. 1. Pol. makes an effentiall difference betwix the adminiftrationnes of a republic and familie. And finalie, as for the Leuittes, they representit na ecclefiaftic euangelicall office ; and concerning thofe that war apointed שפטים שפטים שפטים, called in the Gofpell *γάρμαρτος*, giff they represented anie office vnder the Evangell, it was the office of *doctores*, fa that therby the Doctors fould be apointed votters in Parliament.

Argum. 12.

"The subiect of the office of a minister, and of a ciuill warldlie office, ar diuers and contrar ; therfor an can nocht be occupied in bathe."

Rom. 8, 5, 6, 7. "They that ar efter the fleshe, sauour the things of the fleshe ; but they that ar efter the spreit, the things of the sprit. The welsdome of the fleche is deathe ; but the wisdom of the sprit is lyff and peace. The welsdome of the fleshe is enemie against God : it is nocht subiect to the Law of God, nather indeid can be."

1 Cor. 2, 12. "We haue nocht receaued the sprit of the warld, but the spreit quhilk is of God, that we may knaw the things that ar giften to ws of God ; but the naturall man perceaues nocht the things of the sprit of God ; for they ar folishnes to him. Nather can he knaw tham, for they ar spiritualie decernit."

1 Jhon. 2, 15, 16. "Loue nocht the warld, nor the things that ar in the warld : Giue anie man loue the warld, the loue of the father is nocht in him ; for all that is in the warld (as the lust of the fleche, the lust of the eis, and the pryd of lyff) is nocht of the father, but of the warld. And the warld passethe away, and the lust therof, but he that fulfilleth the will of God, abyds for euer.

It was answerit : That this argument was against warldlie, vnchristian, and vn sanctified ciuill offices and actionnes. Replyed : That manie alleadgit Christian war mair impius and iniust, nor the Persian, Grecian, and Roman.

Argum. 13.

"The maner of doing of the an is in lyk maner aduers to the vther, as is euident of the sam places, and manie vther. Ergo."

And heir was pertinentlie vsed the Apollog of Æsopie anent the Colziar and the Wakar ; wharof the Colziar desyrit to dwell besyde and with the Wakar, alleaging manie commodities that might com to bathe. Bot the Wakar, weill advyfit, refused altogidder ; "For it is nocht possible, sayes he, but thy occupation will mar myne, for thow makes blak, and I mak whait."

Argum. 14.

"Thair end ar also contrar : The ministers office being to fishe men out of the sie of this warld vnto God ; quhilk they can nocht do giff they ly plunging in the warld thamselues."

Thus said Chryst to his disciples, Piter, Jhone, &c.—"Follow me, and I will mak yow fishars of men."

Argum. 15.

"The experience of the Kirk in all ages sen that corruptioun enterit in, and namlie in our awin age, nocht onlie amangs the Papists, bot in our nibour land of Eingland, and amangs ourselues, cleirlye proues, and loudlie cryes, That it is nocht possible that they can stand togidder. Therfor the Quein of Einglands dictum is, when sche makes a bischope, 'Alas! for pitie! for we haue marred a guid preatchour to day.' And what geppes of gear our bischopes hes bein in Scotland, and is, the haill cowntrie kennes.

"The experience also of the godlie pastors teatches tham this, when they haue bein bot neuer sa lytle, and of necessitie occupied in the world, whow hard it is to gather thamselues again, and gett the hart sett towards God and thair spirituall dewties and actionnes—Qui ambulat in sole, coloratur; qui tangit picem inquinatur; qui frequentat aulam et curiam, profanatur. Forum Pontificis Petrum ad Christi abnegationem adegit. Quæ est corporum constitutio, ea est et morum. Circumposito aere calido calefcimus, et rursus frigido frigescimus. Sic cum sanctis sanctus eris, cum peruerfis peruerteris.

"Math. 6. 24. "No man can serue twa maisters; ather fall he hait the an, and loue the vther, or cleiue to that an, and despyse the vther: Yie can nocht serue God and Mammon."

Argum. 16.

"Nature and the sam experience hes dyted this axiom and proverbe, A of-
fice for a man is aneuche; and, Manie yrons in the fyre, sum will cull. Ther-
for, the wyse men in nature, Plato and Aristotle, in thair Republics, setts
down the sam *εἰς πρὸς ἓν*, and banisses therfra *δουλοκρατικὸν* and *δουλοκρατικόν*, instru-
ments serving for ma vffes at annes, as vnprofitable, and that spilles things, &c.

"Now gif in a ciuill comoun weill by the light of nature, *in subiecto homo-
genio*, a turn and office is aneuche for a man, furlie it is na wayes convenient
nor possible, that *in subiecto heterogenio*, viz. bathe in Kirk and Comoun weill,
a man can bear twa offices."

Argum. 17.

"That quhilk hes bein as a pest eschewit, streatlie forbiddin be Actes, and
stoutlie stand against in publict doctrine, and at all assemblies, sen the first
planting of the sinceritie of the Gospell within this realm, sould nocht now
be perswasoun and moyen of Court, be brought in within the Kirk: But sic
is this. Ergo."

The Actes of our Generall Assemblies forbids a minister to ioyne with his ministerie the office of a notar, housbandrie, or laboring of land, hostellarrie, &c. vnder pean of depofitioun.

Theod. Beza ad Knoxium, Epist. 79 :—"Sed et istud (mi Knoxe) te ceteroque fratres velim meminisse, quod iam oculis pene ipsis obversatur : sicut episcopi papatum pepererunt, ita pseudo episcopos papatus reliquias, epicureismum terris invecuros. Hanc pestem caueant qui saluam ecclesiam cupiunt, et cum illam e Scotia in tempore profligaris, ne quaeso illam vnquam admittas, quantum vis vnitatis retinendae specie, quae veteres etiam optimos multos fefellit, blandiatur."

Argum. 18.

And Last : The iudgment of the fathers and doctors of the Kirk, antient and modern, auld and new :—Tertullian, Cyrillus, Primasius, Ambros, etc.

Tertull. de Idololat. cap. 18.—"Si potestatem nullam ne in suos quidem exerceuit Christus, quibus fordido ministerio functus est, si regem se fieri, conscius sui regni refugit; plenissime dedit formam suam dirigendo omni fastigio et suggestu, tam dignitatis quam potestatis. Quis enim magis his usus fuisset quam Dei filius? quales enim fasces producerent? quale aurum de capite radiaret nisi gloriam saeculi alienam, et sibi et suis iudicasset?

"Ideo, quae noluit reiecit, quae reiecit damnauit, quae damnauit in pompa diaboli deputauit."

Cyrillus in Joan. lib. 3, cap. 20 :—"Honor et gloria mundi fugienda sunt iis, qui volunt gloriam Dei consequi."

Primasius in 2 Tim. 2 :—"Comparatione militum utitur, ut ostendat multo magis, nos a negociis secularibus liberos esse debere ut Christo placeamus, si etiam saeculi milites, a reliquis saeculi actibus vacant, ut possint regi suo placere."

Ambros. in Epist. 2, Tim. 2 :—"Ecclesiasticus autem idcirco Deo se probat ut haec deuotus officium impleat quod sponndit, in Dei rebus sollicitus, a seculari negotio alienus. Non enim convenit vnum duplicem habere professionem."

Bernard. de Consider. lib. 2, cap. 4 :—"Apostolis interdicitur dominatus, ergo tu usurpare aude, aut dominus apostolatam, aut Apostolus dominatum, plane ab utraque prohiberis; si vtrumque simul habere voles, perdes vtrumque."

Idem.—"Non monstrabunt ubi quisquam Apostolorum aliquando iudex fuderit hominum, aut diuisor terminorum, aut distributor terrarum, stetit denique lego apostolos iudicandos, sedisse iudicantes non lego."

Can. Apost. Can. 80 :—"Dicimus quod non oportet Episcopum aut presby-

terum, publicis se administrationibus immittere sed vacare, et commodum se exhibere vñibus ecclesiasticis. Animum igitur inducito hoc non facere aut deponitor. Nemo enim potest duobus dominis seruire."

Vide Gregor. lib. 1. Epistolarum. Epist. 5. ad Theotistam, Imperatoris forem.

Synod. Nicen. Can. Syl. et Constant.—"Nemo clericus vel diaconus vel presbyter propter causam suam quamlibet intret in curiam, quoniam omnis curia a cruore dicta est: Et si quis clericus in curiam introeat, anathema suscipiat, nunquam rediens ad matrem ecclesiam."

Damasus et Conc. Neocar. et Antioch. Anno 371:—"Episcopi qui secularibus intenti curis greges chorepiscopis vel curiis commendant, videntur mihi meretricibus similes, quæ statim ut pariunt, infantes suos aliis nutricibus tradunt educandos, quo suam citius libidinem explere valeant. Sic et isti infantes suos, i. populos sibi commissos aliis educandos tradunt, ut suas libidines expleant, i. pro suo libitu secularibus curis inhihent, et quod unicuique visum fuerit liberius agant. Pro talibus enim animæ negliguntur, oves pereunt, morbi crescunt, hæreses et schismata prodeunt, destruuntur ecclesiæ, sacerdotes vitiantur, et reliqua mala proueniunt. Non taliter dominus docuit nec Apostoli instituerunt. Sed ipsi qui curam suscipiunt ipsi peragant, et ipsi proprios manipulos domino representent. Nam ipse ouem perditam diligenter quæsiuit, ipse inuenit, ipse propriis humeris reportauit, nosque id ipsum facere perdocuit. Si ipse pro ouibus tantam curam habuit, quid nos miseri dicturi sumus, qui etiam pro ouibus nobis commissis curam impendere negligimus, et aliis eas educandas tradidimus? Audiant quæso quid beatus Jacob dixerit socero suo:—"Viginti annos fui tecum; oves tuæ et capre steriles non fuerunt; arietes gregis tui non comedi, nec captum a bestia ostendi tibi, ego damnum omne reddebam, et quidquid furto perierat a me exigebas: die noctuque æstu vrgebar et gelu; fugiebat somnus ab oculis meis." Si ergo sic laborat et vigilat qui pascit oves Laban, quanto labori, quantisque vigiliis debet intendere qui pascit oves Dei? Sed in his omnibus nos instruat qui pro ouibus suis dedit animam."

Calvinus in Epist. ad 1 Tim. 2.:—"Semper pastorem meminisse oportet veteris proverbii, HOC AGE, quod significat ita serio incumbendum esse peragendis sacris, ut studium eius et intentionem nihil aliud impediat."

P. Martyr, in loc. Com. Clas. 4. cap. 13.—"Distingui oportet has functiones ciuilis et ecclesiastica, quia vtraque earum seorsim totum hominem requirit: imo vix vñus vnquam repertus est qui alterutram recte obire posset, adeo est difficilis vtraque prouincia."

Synodus 4 Carthaginensis.—“ Vt Episcopus nullam rei familiaris curam ad se reuocet, sed vt lectioni et orationi et verbo prædicationis tantum modo vacat.”

Synod. Calcedon. Œcumenica. confessu 15.—“ Ne episcopi, clerici et monachi rebus se polyticis implicant, aut prædia aliena conducant.”

Sexti Vniuers. Synodus Constantinopolita. Con. 80.—“ Episcopis non competere ecclesiasticam et politicam eminentiam. Episcopus aut presbyter aut diaconus, militiæ vacans, et volens vtrumque, principatum romanum et sacerdotalem dignitatem deponitor: Nam quæ Cæsaris sunt Cæsari, et quæ Dei Deo.”

Ex Epistola Concilii Africani ad Papam Celestinum.—“ Executores etiam clericos vestros quibusque potentibus nolite mittere, nolite concedere ne fumum typhum seculi in ecclesiam Christi quæ lucem simplicitatis et humilitatis diem Deum videre cupientibus præfert videamur inducere.”

Synod. Macrensi.—“ Nec Rex, pontificis dignitatem, nec pontifex regiam potestatem sibi vsurpare præsumat. Sic actionibus propriis dignitatibusque a Deo distinguuntur; vt et Christiani reges pro æterna vita pontificibus indigerent, et pontifices pro temporalium rerum cursu regum dispositionibus vterentur, quatenus spiritualis actio a carnalibus distaret in cursibus, et ideo militans domino minime, se negotiis secularibus implicaret, ac vicissim non ille rebus diuinis prefidere videretur.”

Synodus Romana, an. 1215.—“ Vniuersis clericis interdiciamus, ne quis prætextu ecclesiasticæ libertatis suam de cætero iurisdictionem extendat in præiudicium iusticiæ secularis: vt quæ sunt Cæsaris reddantur Cæsari, et quæ sunt Dei, Deo.”

Bohemi quatuor articulos Basiliensi Synodo proponunt, quorum secundus est:—“ De ciuili dominio, quod interdictum clericis diuina lege dicebant.—Gefnerus de Synodis.”

Of thir and the lyk places, the Ancients and Neotoriks are full and cleir when euer they treat of this mater.

Thir arguments being sa strang and cleir, could nocht be denyit, therfor in effect they war all granted; and yit they fought be all the labor and meanes they could, to gett it past in assemblée be maniest vottes, “ That these vottars in Parliament shold stand in the persones chosen, ad vitam.” Bot it was be manie honest and guid breithring mightelie withstod in open assemblée, sa that in votting it past against tham, and was concludit *annuatim*.

My vncl, Mr Andro, cam to that assemblée, bot the King called for him and

quarrelit him for his coming ; wha, efter the auld maner, dischargit his conscience to him with all fredome and zeall ; and going from the King in grait feruencie, said, putting his hand to his crag :—" S", tak yow this head, and gar cut it af, gif yie will ; yie sall sooner get it, or I betray the cause of Chryft." And sa he remeanit in the town all the whyll, and furnisit arguments to the breithring, and mightelie strytned and incuragit tham.

This yeir, in the monethe of Auguft, the fyft day therof, the Erle of Gowrie, and his brother Mr Alexander, war slea be the Kings folks at St Jhonstoun, for a maist hid and horroble conspiracie, intendit be tham to haue cut af the King ;* and, in the monethe of Nouember thereafter, forfaultit in Parliament, &c. The King immediatlie thereafter send ower the word to the Counsell that was at Edinbruche, commanding the minifters of Edinbruche to publis the maner in pulpit, and moue the peiple to giff thanks with tham to God for the Kings preferuatioun. The minifters gladlie aggreit to thank God for the Kings delyverance, but to declar and preache the maner in particular as a treuthe of God out of pulpit, becaufe the informationes war diuers and vn-certain, they refusit. This occasioun was gripped at till vndo that minifterie, quhilk ofteneft and maist crofit the Court in all euill proceedings, and was the graiteft auband and terroure to Seffioun, nobilitie, and all the land, to keipe tham from impietie, iniustice, and all wickednes. The King cam to Edinbruche, whar he was receavit with grait concourse, and past in persone to the mercat cors of Edinbruche, and thair caufit his awin minister, Mr Patrik Galloway, mak a declaratioun of the mater to the peiple, the quhilk the King himself fecoundit and confirmit, to moue the peiple to dewtie and thankfulnes. Therefter satt in counsell with his ordinarie counsellours, and gaue out a sacrilegius sentence against the minifters of Edinbruche, vsurping Chryft and his Kirks place and autoritie, deposit tham from pretching the Gospell within his countrey for euer ; quhilk was a houndreth tymes war nor if be form of ciuill proces he haid hangit tham ; becaufe of the vsurpatioun of

* A little befor, or hard about the day of this accident, the fle at an instant, about a law water, debordet and ran vp abon the fle mark, hier nor at anie stream tyd, athort all the coast fyde of Fyff, and at an instant reteired again to almaist a law water, to the grait admiratioun of all, and skate don to sum.

About that sam tym, lying in Kinkell, I dreamed my wyff was dead, and wakning apprehendit the sam, sa that with grait heavines of hait, I murned for hir all that day, even efter I knew the contrar. And indeid thereafter sche was strucken with sic infirmitie, that sche could nocht be a wyff to mie.

Chryfts iurisdiction and his Kirks, wha hes onlie powar to call and depose his servants.

The Dron, the Doungeoun, and the Draught,
Did mak thair cannon of the King,
Syn feirfullie withe ws they faught,
And down to dirt they did ws ding.

Therefter the Commiffionars war wrettin for to Falkland,* whar the mater was schawin ws at lainthe, and ordeanit that the Synodalls fould convein and aggrie anent a form of publick thankgiffing, and apoint a certean to convein at Edinbruche in the monethe of October following, to tak ordour with the minifterie of Edinbruche.

At that Synod hauldin at Dumfermling, I, being Moderator, cam from it to the King at Falkland, and schew his Maiestie the forme of thankgiffing concludit. And vRING that occasioun, maid humble sute for my colleg Mr Jhone Dykes; and, God moving the Kings hart, obtained libertie to him to glorifie God again, in the exerceis of his minifterie at our awin Kirk.

Bot being freed from that quhilk was na small exerceis to my mynd, being then resolued to haue left Commiffionarie, Court, and all that course, I was compelled of conscience to continow with a mair hevie and greiws fascherie, labour and pean, bathe of mynd and body for that minifterie of Edinbruche; for twa of the breithring being all commandit af the town, cam to my hous and vrgit me to continow in my Commiffionarie for thair cause. The King wald haue bein at the planting of Edinbruche with vthers. I schew him this could nocht be till the present ministers war deposit be the Kirk, or be his ciuill indicator iustlie cut af, giff sa they haid deseruit, for na honest man wald tak ther roumes ower thair heid; and certean I was that nan of the twa could be iustlie done. Sa that of necessitie they behoued to be reposit in thair awin roumes, or the places to weak; also the peiple of Edinbruche thamfelues was a grait helpe, for they stud honestlie affected to thair awin, and wald agrie to nan vther.

The meitting of the Commiffionars from all the provinces was at Halyrud-hous in October. Ther was lang reasoning and deuyfing anent the minifterie of Edinbruche; bot do what the King could, they could nocht gett by that

* At that tyme being in Falkland, I saw a funambulus, a Frenchman, play strang and incredible prottikis vpon stented takell in the palace clos befor the King, Quein, and haill Court. This was politiklie done to mitigat the Quein and peiple for Gowries slauchter. Even then was Henderfons tryed befor ws, and Gowries pedagog wha haid bein buted.

quhilk I haid spoken. Therfor the King declaring his determinatioun that they sould neuer come in Edinbruche againe, and the Kirk thinking it hard that that ministerie sould veak, it was thought meit that the cais sould be schawin to the minifters of Edinbruche thamselues, and sie giff they wald content of thair awin accord to yeild to transportatioun. For the quhilk purpose, the King and breithring convenit directed Mr Wilyeam Scot, Jhone Carmichaell and me to schaw this mater to the breithring of Edinbruche, and report thair answer. And when we war absent, the King with his Commiffionars, and the breithring ther conveyined, in what form I can nocht tell, nominats and chufes thrie Bifchopes, Mr David Lindsay, Bifchope of Ros; Mr Piter Blakburn, Bifchope of Aberdein; and Mr George Gladsteanes, Bifchope of Catnes, apointing tham to vott for the Kirk in the nixt Parliament at the forfaulterie of the Erl of Gowrey, without anie regard had to the Caveates or Conclufioun of the last Generall Assemblie. Wharof we knew na thing till that Convention was dimiffit.

1601.—Sa that mater of the ministerie of Edinbruche keipit me catching heir and ther all that wintar, with grait heavines of hart for the wrak of the libertie of Chryfts Kirk, overthrow of the Sion of his Jerusalem, the Kirk of Edinbruche, and baniffing from his natiue countrey of that maist notable, vp-right, and halie fervant of Chryft, Mr Robert Bruce; till in the spring tyme, at the begining of Apryll, it pleasit my God, in fatherlie cear and affectioun, to delyver me from these publick vexationnes, be leying his hand on my awin perfone, and vifiting me with peanes and perplexities, of heavie seiknes of body, and grait conflictes of mynd, quhilk his Maiesties guid spirit and myne only knowes, and fall keipe in secret till it please him to inspyre; sa that these exerceises of my spreit may be published to his glorie, and confort of sic consciences as militattes vnder the standart of Chryft, in the feghting feilds of this erd and lyff. My seiknes, with the manifald schowres of the vexationnes of mynd, continowed yeir and day; bot he wha vphalds and confortes the contrait and humble, did vphald and confort me, to whom therfor be euerlasting praise—Amen.*

In the tyme of my seiknes, the Generall Assemblie, apointed to be hauldin

* MEMOR.—The Conference of Brintyland in the monethe of Merche. Item, the Synod of St Andros against the Papists, whar Mr Jhone Hamilton was excommunicat; therat I taucht vpon the Testament of Moses concerning Leui, and pennit Articles and petitiones, presentit tham to the King at Halirudhous, with lytle thanks or effect.

at St Andros, was, be the Kings proclamation at Mercat croffes, commandit to be keipit with him at Brinteyland in the monethe of May. To the quhilk, whowbeit feik and vnable, it behoued me to wryt. The quhilk Letter the King tuk out of the Moderators hand and sufferit it nocht to be read, but keipit it in his awin poutche, and hes it leyd vpe, as I am informed, amangs his priuie wryttes as yit, for what purpose tyme will declar. The copie wharof, word be word, I thought therfor guid to fett down heir :

To the godlie Fathers and Breithring convenit in this present Generall Assemblie at Brintyland, May 1601, J. M. wiffethe grace, mercie, and peace from God throw Jesus Chryft, with the fpreit of fredome, vprightnes and fathfulnes.

HAUINGE manie wayes a calling to be present with yow at this Assemblie, (godlie fathers and deir breithring) and fteyit onlie be infirmitie of body, efter a lang and foar feiknes, I could nocht at least bot communicat my mynd with yow schortlie in wryt. And first as concerning his Ma^{tie}: Sen it hes pleafit God to indew him with sic a rare and fingular grace, as to refolue to bestow him selff, his stat, and all that God hes giffen him in poffeffioun, or tytle, for glorefeing of Chryft, King of Kings, in the meaintenance of his goppell and trew religioun; and now to put hand to iustice againft impietie, wrang and all oppreffioan, to kythe in effect the trew and ernest dispositioun of his hart.* I think it all our partes to praise God vnceffantlie therfor, and to concur and ioyne with his Maieftie in our calling to our vttermait, namlie in fleiring vpe and moving the harts of his peiple to his reuerence and obedience, yea, to bestow thair liues and all that they haue with his Hines in that caufe, and in all his Maiefties effeares that may ferue for the weill therof. And trewlie they ar worthie to be accursed, and nocht bruk the nam of Christian nor Scottes men, bot esteimed enemies to God, Relligioun, and his Hines, that will nocht willinglie yeild heirvnto, as Deborah cryes, "Curfe Meror, sayethe the angell of the Lord, curfe, becaufe they cam nocht to affist the Lord againft the mightie." I wald wis therfor for this effect, as in the dayes of Afa and Joas, kings of Juda, namlie according to the drection of guid Jehoiada the preift, that folemne covenants and bands, the Word of God and prayer going befor, war maid betwix God and the King, God and the peiple, and betwix the King and the peiple, beginning in this present Assemblie, and fa going to Provinciales, Presbyteries, and throw euerie Congregation of this land.

Nixt, as concerning the Ministerie of Edinbruche, I hald fast that aggreiment of the breithring conveinet in Brintyland in the monethe of Merche last; and wald beseik the breithring of the Assemblie till infist with his Maieftie, with the reasonnes fett down at that conference, and sic vther as God will furneife, ioyning prayer to God wha hes the Kings hart in his hand, wherby his Hines might be brought to yeild thervnto, as a speciall weill nocht onlie of the Kirk, but of his Maiefties estat and effeares (gif God hes giffen me anie eis to fie anie thing in tham.) For by that, that the cheiff blokhous of the Lords Jerusalem in this land can nocht, in my iudgment, be weill fortified without tham. In my confcience I knaw nocht brauer trompettes to incurage, moue and fett

* NOTE.—The King haid maid grait proffession and promifes anent relligioun, vnderftanding that the Jefuites in England war his concurrut enemies; and haid latlie execut iustice vpon grait perfonages for oppreffioan notablie.

fordwart the peiple to his Maiesties obedience and afftance, when occasioun of his Maiesties wech-tiest effears may craue the sam. And trewlie, when I pas throw the formes of proceedings with myself to spy out what may befall in end, I can nocht sie gif it be weill, bot it wilbe repossessoun; for processeis wilbe fund hard; transportation full of falscherie and inconvenients, and in end sectles wanting contentment; therfor the best mon be repossessoun, whervato I pray God his Maiesties hart may be inclyned as the haill breitheringes ar I am sure.

Bot ther is heir an incident (deir breither) of graitter importance nor all the rest, wheranent I mon nocht onlie exhort yow, bot in the nam of Chryft charge and adiure yow, as yie will answer to Him vpon your fidelitie in his seruice, that yie endeavour to redres it. This is that interest quhilk Chryft sustenit be that act and decreit of Counfall, wherby the ministers of Edinbruche ar deposit from pretching in anie tyme heirefter, becaufe they refust to pretche and giff thankes as was enioyned to tham be the said Counfall; the graittest interest that euer Chryft sustenit in this land, for gif he hes nocht soll powar to chafe, call and depose his awin messingers and ambassadours, he hes na powar at all. His Maiestie hes schawin him selff, in my heiring diuers tymes, willing that this shold be amendit; bot I feir the decreit stands in the buiks without anie not therupon. Forgett nocht this, bot remember it as the graittest point yie haue to do. And let nocht, I humbly beseik, his Maiestie and Counfall be miscontent with the bringing of this in heid, for the honour of Chryft, and feir of his iust wrathe against sic as say, *Nolumus hunc regnare supra nos*, (Luc. 19, 14, 27.) contranes me; the quhilk I wis to be als far from his Hienes and honourable Counfall, as from my awin hart and saull; bot contrarie wayes, that in the fawour, and be the blessing of Chryft, his throne, as the throne of David, may be established and florise as the palme.

Now as to the rest, reuise your Caueattes, for corruptioun creipes fast on, and is corroborat be custum; fight the conclusioun of your last Assemblie, and sie gif maters hes proceedit conform therunto or nocht, gif it may pleise his Maiestie to permit thir thinges to be done at this tyme, (quhilk indeid ar maist necessar to be done, vtherwayes it is nocht possibill to keipe fra corruptioun). Fordar, the restraining of the fridome of our Generall Assemblies in the ordinar conventionnes thairof, wald be heavelie compleanit vpon and regratit to his Maiestie; for seing we haue full powar and expres charge of Chryft, the onlie King of his Kirk, to meit and convein togidder for the government therof, and hes our ordinarie conventionnes annes in the yeir at least, and after *pro re nata* approven be his Maiestie in his lawes and Actes of Parliament, (Parl. 1592, Act 1). Wharfor shold our meittings depend on licences, letters and proclamatiounes, namlie whill vther esteattes, as of barrones and brouches, ar permitted to vse ther priuilege frelie? Sall the Kirk of Jesus Chryft be les regardit, and restranit in hir fredome and priuilege, in a setlit and constitut esteat, vnder the protectioun of a rare Christian magistrat? God forbid!

Finalie, my deir breithring, charitie and the loue of Chryft comands me to mak yow warning be my experience, that in all your speitches yie respect the trew profit of the Kirk, and of his Maiesties esteat ioynit therwith, and nocht present pleasuring. Now the trew profit is that quhilk hes the warrand in the law and the Prophetes, whowsoeuer the reasone of men think of it. We shold be the mouthe of God to all. His law shold be in our lippes, and trew wisdome in our mouthes. Our speitches shold be the speitches and oracles of God. And, as the lawers sayes, It is scham to speak without a law; mikle mair say we, It is scham befor God and his angeles, and befor the Kirk of God, to the dispensator of the heavinlie mysteries, to speak without Scriptoure and warrand of the Word of God. Tak heed to this, wtherwayes when God beginnes to tak yow asyde and racken with yow; and ley on his hand, as I thank his fatherlie affection he hes done with me,

yie will detest from your hart the facionnes of this world; the wifdome of fleche and bluid, the exemple and maner of doing of this tyme in speciall; yea, yie will repent and rew that euer yie knew or followed tham.

In conclusioun, I ley down at your feit my Commiffioun, as the pynnour does his burding when he is owerleyed. It hes spendit that wharou my numerous familie sould haue bein susteined; it hes greivit my mynd continualie, and now, in end, it hes brought me in extream danger of my lyff; wharfor I beseik yow burding me na mair with it, vnles yie wald haue my skine. Now the Lord Iesus, of the sam lone that moued him to giff his lyff for his Kirk, govern and keipe the sam fra the pollutionnes of this last age; and mak wa, and all the laborers within the sam, euer myndfull of that grait day, when he fall com and call us to a compt of our dispensatioun. AMEN. From the bed of my Infirmite, the 12 of May, 1601.

Whowbeit, the King conceallit this Letter, and wald nocht suffer it to be red, yit he followit the aduys of the first part therof, and renewit the Covenant, to the grait confort of all the Kirk at that Assemblie, and ordeanit the sam to be done throwout the land. The King ther, as I hard, maid a comfortable confessioun of his finnes and his fathe; and promefit maist weghtelie and solemnelie to abhor all papistrie, idolatrie and superstitioun, and to liue and die in the trew religiou wherin he was brought vpe, and whilk was pretched and professit within his realme of Scotland presentlie; also to execut iustice, and do all dewties of a godlie and Christian King, better then ever befor.

A MEMORIAL EUCARISTIC AND EUCTIC AFTER MY SEIKNES IN THE YEIR 1601.

AMANGS the milliones of thy mercies LORD,
Whilks thou has heaped on me all my dayes,
This benefit of freche I mon recorde,
To steire me vp to thankfulness alwayes.

For euen as Nature dyts, and all men sayes,
He is a wratche vnworthie of the light,
Wha is ingrat, and namlie in thy fight.

And first for to recompt my cearfull case:
I was about the tryall of my lyf,
The quhillk, as I may iustlie say, alas!
I fand of euerie sin exceiding ryf.

I thank thy grace, with battell, greiff and stryf,
But oftentymes ouerwhelm'd, ouercom and win,
Be Sathans flight, the wicked world and sin.

For whilk I fasted, pray'd, and meditat
 Vpon the Word full oft and earnestlie :
 I did indure the chastifments I gat,
 And vsed my self in godlie companie.

For all this fra my self I could nocht flee,
 But fand a woundrouse force that did withstand,
 And ofttest fin to haue the vpperhand.

Then said I, LORD, I-fie ther's na remeade
 For to put end to this offending thie,
 All meanes I vse in vean. It's onlie dead
 That will releiue me of this miserie.

Therfor, O! LORD, gif thou may pleased bie,
 Cut af thir sinfull dayes and tak me hame ;
 Na graitter gift nor this I can acclame.

Thus efter praer, I pausit a whyle on deathe,
 And thought it passing sweet to think vpon,
 Till I perceaued an altering in my breathe,
 With schuddring cauld and ganting ; then anone
 I hafted hame becaufe I was alone,
 And cal'd for chamber, fyre and bead fra hand,
 And skarlle now vpon my feit might stand.

I went to bead, and on my bouk atteans,
 A crewall fiver ther vpon me seaf'd,
 Wilk brunt vpon my fleche, my bluid and beans ;
 That I supposid now it baid this pleaf'd
 Of all my troubles me for till hame eaf'd
 Be sending deathe, the messinger of grace,
 To tak mie hame vnto my resting place.

This message, whill I gladlie did abyde,
 Concluding with my self assuredlie,
 Be grait increffing fearnes in my syde,
 In my conceit it was a pleurisie ;
 And sa indeid it kythe at last to bie,
 And past sum critik dayes withoutin cure,
 Whilk maid me think my deathe wes fellon sure.

I thank thy grice a hundreth thousand fyfe,
 I was refolu'd and hartlie weill content;
 Yit, left the meanes of lyff I fould difpyfe,
 They for the Doctor and Chirurgian fent;
 Thow lukked fa, they cam incontinent,
 And cairfullie on mie they did thair cure,
 Bot O that whyll what pean did I indure!

O pean, the ghen, the torment, and the rak,
 Whow fear art thow to fillie fliche and blude?
 Whow vexes thow the head, the hart and bak?
 But pruff thy preafs can nocht be vnderftade.
 While in thow raifches with thy fchowrs fa rude,
 Ther is na rest in bodie nor in mynd,
 Nor nought can please the pitifallie pynd.

I thought it fweet with deireft deathe to ludge,
 Yit felt the paffage peanfull, foure and hard,
 I wald haue fean bein at my laft refuge,
 Bot pean and fernes stirring me debar'd.
 I lyked nocht for to reteire fa nar'd,
 Bot all mens lous to liue did me allure,
 And murning flock, wherof I had the cure.

For frinds and flock for me did fast and pray,
 The pyn'de, the weidow, and the fatherles
 Did cry on this, and fobbing fear did fay,
 "Delyner, Lord, our helper from diftres."
 (Bot I, alas! my God, vnworthie was,
 For I am wrought, and thow art all in mie,
 To whom pertaines all praife eternalie.)

Thus thow did moue thair hart, and hard thair praer,
 And blest the meanes was vfed to mak mie heall;
 My feiknes ceafed daylie mair and mair,
 Till now all force of fiver clein did feall.
 Bot efter in my hand began to beall
 A crewall Catarh, working mikle wa,
 Bathe mynd and bodie was tormentit fa.

My mynd was vex't with strange imaginations,
 My bodie hailt tormented was with pean,
 Whilk did aryse of sympathetic passions,
 And na remead in man did now remean.

Then I on this, my God, to call was fean,
 And maid my prayer in sa ern't a ways
 As I hope to remember all my days.

To memorie I cal'd quhilk I had taught,
 And meditat into my mynd full oft;
 " (Gods Word beleive, when ever it's teach'd we aught,
 Bot then its best, when it is dearest cost.

We all in ease ar lothsome, weak and soft;
 Bot when the cross maks fleche to seill the auld,
 Then is the Word right stedfast indeed.)"

The speciall point was whow the Lord susteine
 His awin in tyme of thair maist sharpe tentations;
 Withe pitie grait, and mercie he tham meins,
 Induring thair extremitie and passions.

Syn, efter pruff and tryall of vexations,
 He tham releives, and gives tham rest in end,
 With graitteir pleasure nor ever they war pen'd.

The praer was ithe, the practife very hard,
 For to beleive and weat withe patience,
 Sic greivous pean tormented me, and mard
 That I could skarlle keip me but offence,

Till neir dispearing void of confidence,
 Thow turn'd thy face, and gane a pleisand blink,
 Quhilk perf't my hart, and deiplic ther did sink.

Me thought I saw thyn eis with mortall light;
 But weill I wat I felt th' effect indeid,
 For wha had said to pass an vther night
 Thow sall haue strainthe, I wald haue thought they leid.

And yit that luik began attains to broid
 Sic courage, confort, strynthe and patience,
 As I haue ever to praise thyn excellence.

As Sydrak, Mifak and Abednego
 Lay in the flaming furnace fire of harme,
 So fullie was I fenc'd against my fo,
 That thouche as fyre, so birning was myn arme,
 I lut it ly, as it had bein bot warme ;
 And full six dayes indurit patientlie,
 Till thow at last with ioy releined mie.

Let anie iudge whow grait my pean could bie :
 When fourtie dayes ar fullie past and spent,
 And yit the mater rimmes abundantlie
 Out of my hand, and litte does relent ;
 All praise to God wha mad me patient,
 Wha weill will cure this, and all vther wounde,
 That I for euer his benefita may founde.

And to confes the treuthe vnto his glore,
 I find ten fauld of ioy and pleasure sweit ;
 Mair than my feiknes and my pean before,
 Bathe in my bodie, and in to my spreit.
 Lord, put in mie thoughte, words and warks that's meit,
 To be a lasting sacrifice to this,
 Of thankfulness euen to the day I die.

LORD, mak this lyff be feiknes so perfec'd.
 And keep by this, still serue vnto thy glore ;
 LORD, mak this lyff, that's so be this remen'd
 A new lyff, for to praise thee more and more ;
 LORD, let the ritches of thy mercies store,
 Thus in sic plentie powred vpon mie,
 Be to thy praise and glore eternalie.

And sen from hepped herbris I mon now
 Lainche furthe again into the stormis fies ;
 I humblie pray this, LORD, thyne care to bow,
 And grant to me as thow kens best agries,
 Me to preferue in all difficulties :
 And cause me fyne aryue into that port,
 Where thy redeimed make thair best resort.

Thy frie and constant spreit, O LORD, therefore,
 For Jesus seak, in whom thou'rt weill content,
 Set in my faull : that dewlie till adore
 Thie God in Chryft, by him I may be bent,
 To furlie trust and rightlie to repent ;
 To rin my courfe, and ply my voyage out,
 Till I be faued and paff all kynd of dout.

And namlie fen the quarrell of thy CHRYSY, .
 Within this Land, requyrs a dewetie
 Of doing, fuffring, manie turn and tryft,
 Myn instant faull befeiks vnceffantlie,
 Firft, what thou will, that I may planlie fie,
 Syn to be ftout withe readie vpright hart,
 Amangs the reft to play an honeft part.

FINIS.

Merch 1602.

QUATORZAM.

SKARSE fra my right fyd paff the pitius pean
 Of pungent pleuresie, when Catarha
 Maift curftlie kyth hir force to haue me flean,
 Syn foone cam on this crewall Colica.
 In this respect amangs tham warft of a,
 Becaufe she fetles fa in my left fyd,
 That moneths ten can nocht hir weare awa,
 Bot ftikand still she ftabburnlie does byd.
 And namlie when I think I may confyd
 Sa in my helthe, that I may do my turns,
 Sic greiuns grippe she maks me till abyd,
 Of feiknes feare, that all wha fies me murna.
 But, LORD, fen they ar pledges of thy Loue,
 Draw me be tham to CHRYSY in heaven aboue.

DIXAM.

LYKAS the raging tempests in the fie
Does crose the course of merchants in sic fort,
That they ar fean to yeild, and let it bie,
And cast about, and seik the neirast port :
So when I'm fet my peiple to confort,
And for my faulles ease to serue my God,
This crewall Colic giues me battell mort,
And dings me dead when I wald be abrod.
But sen sic stormes ar send from God alone,
LORD, grant contentment, Let thy will be done.

AMEN.

THE END.

ALTERATIONS AND CORRECTIONS.

- Pro *claking*, p. 102, l. 38, lege *clanking*, p. 101.
 Pro */kaffat*, p. 103, l. 25, lege */kaffald*, p. 102.
 Pro *baniffes*, p. 114, l. 34, lege *baniffed*, p. 111.
That is, p. 116, del. p. 116.
 Pro *for abbat*, p. 121, l. 27, lege *for abbat*, p. 117.
 Pro *is*, p. 119, l. 9 from foot, lege *as*, p. 116.
 Pro *stark*, p. 122, l. 4, lege *starts*, p. 118.
 Pro *assembliet*, p. 136, l. 26, lege *assemble*, p. 129.
 Pro *Cambuskinroll*, p. 142, lege *Cambuskinroll*, p. 134.
 Note. The Editor has, however, been informed, that *Cambuskinroll* is sometimes used by old writers.
 Pro *Afaes*, p. 146, l. 19, lege *Ahaz*, p. 137.
We thus, p. 150, l. 29, deleted.
 Pro 5 *psalme*, p. 151, l. 30, lege 50 *psalme*, p. 140.
 Pro *nocht*, p. 158, l. 9, lege *not*, p. 145.
 Pro *Linthgow*, p. 165, l. 7, lege *Linkithgow*, p. 151.
 Pro *luding*, p. 186, l. 19, lege *ludging*, p. 168.
 Pro *had ridden*, p. 190, Note, l. 2, lege *hat ridden*, p. 173.
 Pro *a Calles*, p. 194, l. 16, lege *at Calles*, p. 176.
Is, p. 208, l. 1, deleted.
 Pro *beburs*, p. 223, l. 29, lege *deburs*, p. 204,
 Pro *Einland*, p. 233, l. 13, lege *England*, p. 214.
 Pro *put*, p. 238, l. 17, lege *but*, p. 218.
 Pro *bein glaidlie haiff receavit*, p. 255, l. 22, lege *haiff bein glaidlie receavit*, p. 229.
And, p. 268, l. 11 from foot, delete.
Lord Sachars, p. 289, should be *Lord Sanchar* [Sanquhar], p. 254.
 Pro *of*, p. 298, l. 21, lege *to*, p. 261.
 Pro *ratified*, p. 298, l. 28, lege *ratifie it*, p. 261.
 Pro *indifferentlie*, p. 310, l. 16, lege *indifferentlie*, p. 271.
Ye, p. 329, Note, l. 2, deleted.
 Pro *They quhilks*, p. 339, last line, lege *The quhilks*, p. 303.
 Pro *Deut.* 18. 12., p. 352, l. 16, lege *Deut.* 18. 9., p. 315.
Qlk, p. 354, l. 10, delete.
 Pro *the*, p. 357, l. 25, lege *they*, p. 320.

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